The Mother's and Kindergartner's Friend.

HARVEY CARPENTER.

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THE

MOTHER'S AND KINDERGARTNER'S FRIEND.

BY

HARVEY CARPENTER.

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Beneath the Kindergartner's care,
The human slip shall flourish fair.

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PREFACE.

At the suggestion of a friend, a Kindergartner, my attention was directed to the subject of compiling a little work on the system of Kindergarten.

After proper deliberation, the arduous but interesting task of compilation — commenced and prosecuted under favorable auspices — has at last been accomplished; and I now have the pleasure of presenting the result of my efforts in this, as I trust, attractive style.

Although the work is not intended to be a *treatise* on the *theory* or *practice* of *Kindergarten*, it, however, contains much that the author hopes will be regarded as important, not only to the Kindergartner, but also to parents and others who ought to be deeply interested in the welfare of the child.

In the selection of quotations which appear so frequently in the work, the compiler has endeavored to incorporate such as bear most di-

rectly upon the subjects with which they are connected, and to gather them from authors so well-known as to render the quotations worthy of the highest consideration.

My thankful acknowledgments are due to Prof. HENRY GRAY, F.R.S., author of "Descriptive and Surgical Anatomy," for valuable information respecting the brain and the organs of the senses; to HENRY BARNARD, LL.D., author of "Kindergarten and Child-Culture," for ideas and facts which appear interwoven under the division entitled "Facts in relation to Froebel;" and also to any others whose words or ideas may be inadvertently expressed, but not designated as quotations.

With the hope that this little work will be welcomed by those especially interested in a system of child-culture which is becoming so popular in this country, and also by all lovers of such reading as is calculated to inspire the mind with ennobling thoughts, it is most respectfully presented to the public.

THE AUTHOR.

MAY 1, 1884.

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THE MOTHER'S AND KINDERGARTNER'S FRIEND.

CHAPTER I.

THE HUMAN MIND.

AS man possesses an intricately constructed intellectual mechanism, some knowledge of the operations of which we would endeavor to acquire by an appropriate and systematic course of development, we will, without farther introductory remarks, proceed to the consideration of our subject by first answering the simple and yet profound question, —

What is Mind?

Mind is the invisible, immortal, and spiritual principle, or special endowment, by which the Creator has been pleased to exalt man above the other animals, and which so pre-eminently distinguishes him from the brute.

In the language of a distinguished critic, we inquire,—What is spirit? What are our minds, the portion of spirit with which we are best acquainted? The same writer remarks, —"We observe certain phenomena. We cannot explain them into material causes. We therefore infer that there exists something which is not material, but of this something we have no idea. We can reason about it only by symbols. We use the word but we have no image of the thing."

We can neither fully comprehend this mysterious principle, nor even arrive at conclusions respecting its operations with so much satisfaction as we derive from the investigation of things that are tangible, or with whose history we have been somewhat familiar.

Our powers of investigation are so limited, that we are unable to fathom the profound depths of Mental Science, or to approximate, in our researches, so far towards such a result as we would wish that our examination of this important subject could extend.

The consciousness seems confused, as we try to get a realizing sense of the nature of

this living yet incomprehensible principle, which we have from childhood regarded as the Mind.

Delsarte says, — as translated by Shaw, — "Mind supposes soul and life. Soul is at the same time mind and life. In fine, life is inherent in mind and soul."

Though we know so little concerning the conditions and operations of the Human Mind, we have no reason to doubt the existence of this principle in connection with the body, or the omnipotence of Him who created all things, "and without him was not any thing made that was made."

For "God created man in his own image, and formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul,"—a physical body organized not only with vitality and animal instincts, but also with rational faculties, which characterize him as a human being.

This self-active and indivisible principle is therefore the "living soul," which animates this mysterious organism called man.

Channing says, — "He who possesses the

divine powers of the soul is a great being, be his place what it may."

> Creation's noblest work is man!
> Who blest with powers so much divine,
> Is ne'er to die, but ever can
> God's greater works in Heaven scan —
> Where beams of glory brighter shine.

From what we have discovered, we are irresistibly led to the conclusion that Mind is infinitely superior to matter; for it is a principle emanating from the Divinity, whose influence constantly penetrates, pervades, and controls the operations of Mind and the physical machinery of the universe.

Delsarte, in Shaw's translation, says, — "The human body contains three organisms to translate the triple form of the soul. Man, the image of God, presents himself to us in three phases: the sensitive, intellectual, and moral. Man feels, thinks, and loves. In the sensitive state, the soul lives outside itself; it has relations with the exterior world. In the intellectual state, the soul turns back upon itself, and the organism obeys this movement. In the moral or mystic state, the soul, enraptured with

God, enjoys perfect tranquillity and blessedness." Man thus endowed with physical, intellectual, and moral faculties, is capable, as the Creator intended that he should be, of great achievements, and of exerting a beneficial influence in the world.

He can, by the development of his physical and intellectual faculties, form his own plans, express his own thoughts, discharge many duties as a parent and a citizen, and command obedience of his fellowmen whenever and wherever there shall be a necessity for the exercise of his prerogatives.

Again, man has the capacity for the development of his moral faculties, and through a right development of these powers, he will be impelled to self-activity by heavenly aspirations and a reverence for the character and attributes of God, and while he looks up, in a devout state of mind, to the celestial canopy, he will be led to exclaim, — "The heavens declare the glory of God; and the firmament sheweth his handywork;" or expressing his thoughts in the words of another, he will say, — "In yon gilded canopy of heaven we see the broad aspect of

the universe, where each shining point presents us with a sun, and each sun with a system of worlds, where the Divinity reigns in all the grandeur of his attributes, where he peoples immensity with his wonders, and travels in the greatness of his strength through the dominions of one vast and unlimited monarchy."

This life-giving principle, the Mind or Soul, is immortal, and has an identity or individuality of its own; and it is not therefore subject to decay, destruction, and death, like things in the natural world, including even the body so wisely arranged as the fit tabernacle for the Soul; for the Scriptures declare, — "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The operations of the Soul are not to cease at the dissolution of the body, but when released from these earthly impediments, it will rise and exist forever the same identical principle "clothed" with a spiritual body, but subject, however, to the condition of Him who, in the beginning, "breathed into his nostrils the breath of life; and man became a living soul," — a being endowed with the principle of immortality; as ex-

pressed by the Apostle Paul, where he says, — "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

A free translation from a very ancient Latin book lying before me, thus reads: — "It is certain that this mortal body must return to dust, but that sleep will not be eternal."

The Mind thus self-active and immortal, and comprising a variety of faculties, some of which we are about to consider, does indeed exalt man infinitely above the other animals, and constitutes him a rational and accountable being.

As man possesses a complex nature, animal, intellectual, and spiritual, his mental faculties are therefore more or less affected by his natural propensities, which incline him to seek gratification in worldly pleasures and self-indulgence, while the cultivation of his higher powers is so neglected that he falls into a state of indifference respecting those lofty aspirations which lead to ennobling and God-like activities.

The mental faculties so harmoniously and

wonderfully arranged, were organized for some exalted purpose; consequently, it is the duty of man to attend to the cultivation of these faculties — faculties which are capable by a progressive and systematic course of development, of receiving and understanding all that God makes it necessary for man to know while an inhabitant of earth.

Such knowledge can be acquired, agreeably with the laws of mental phenomena, through an inward sense, and by sensations resulting from impressions made by external things through appropriate channels, the organs of the senses.

We should therefore take the child at a very early age, even at or before the dawn of consciousness, and place it in the midst of such surroundings as shall lead it to take the initiatory step in that progressive course of development which is to conduct the little one from simplicity to complexity, from the perceivable to the undiscovered, from the finite to the infinite, from earth to Heaven.

How rich and enduring will be the reward which not only invites but urges every one to

an immediate engagement in such a course of harmonious development of all the faculties as shall arouse and bring into successful operation the germs of power which God has implanted within the Human Mind.

CHAPTER II.

PROPERTIES OF MIND.

IN contemplating the various states of the Human Mind, authors of Mental Philosophy usually regard them under three aspects, the Intellectual, the Emotional, and the Willing, or the Intellect, the Sensibility, and the Will, although there is in reality but one intellectual structure, indivisible and indestructible.

But it is not our purpose to go into the minute details of this profound subject, therefore we will give only a synopsis or general view of some of the more important properties and functions of the Mind, hoping thereby to aid those engaged in training the child; and we will, in conformity with our plan, arrange our subjects in the order consistent with the nature, growth, and development of the child's faculties.

CHAPTER III.

THE INTELLECT.

THE Intellect includes all that is adapted to the reception of knowledge, and knowledge is that which may be apprehended by the free operation of the perceptive faculty.

The function of the Intellect is to perceive with certainty and clearly understand, or to know, — "which," as President Porter says, "is to be certain of something."

There are two sources of knowledge, one external, the other internal; the former involves all that may be acquired through the influence of external objects, the latter embraces ideas formed by the operation of the mind upon itself, or the "mind's impression of its own acts."

Locke supposes knowledge to originate in sensation, and that all the mind contains is sen-

sations; he says, however, that in addition to knowledge derived from an external source, there is a knowledge by "the perception of the operations of our own minds within us, as it is employed about the ideas it has got; which operations, when the soul comes to reflect on and consider, do furnish the understanding with another set of ideas, which could not be had from things without."

A definition of Intellect, very pertinent in this connection, is given by Prof. L. P. Hickok, who says: "All mental exercises, subservient to any form of knowing, and which come clearly within the consciousness, are facts belonging to the intellect."

"Thought," says Pittenger, "springs from the intellect, and acts upon the facts received from every source, retaining, arranging, and modifying them at will. Thought is the workman of the mind, and requires material upon which to labor."

"Great minds with energetic thought,
Wear out their shell of clay;
Yet at each crevice light is caught
Till all is mental day."

The period when a child begins to exercise the power of thinking is very indefinite, for some are more precocious than others; therefore it is better, as a general thing, to watch the child, and arouse him to the exercise of thinking at the most appropriate time.

He must be trained gradually, and led along until he becomes accustomed to the exercise.

What is there in which we are all so deficient as the habit of earnest, patient, and systematic methods of reflection? We ought to say in this connection that we regard the Kindergarten method as one of the very best for preparing the unfolding powers of the child to engage in the exercise of thinking, and especially of such thinking as will be called into operation by the more abstruse and philosophical subjects employed for mental development in the schools.

CHAPTER IV

THE BRAIN.

ALTHOUGH what we are to say respecting the Brain, may seem more appropriate to the preceding division of our subject, we will, however, under this head briefly consider some of the characteristics of this organism, so important as the seat of intellect and sensation.

The Brain is located in the cranium or skull and it appears to be placed in that department of the human frame best adapted to its functions.

It is composed in part of a gray and white substance, supplied with nerves, ganglia, and fibrous and cellular tissues, all of which are enclosed within the *arachnoid* membrane — a membrane connected with the dura mater, which dura mater is a membrane lining the cavity of the skull, serving as a protector to certain portions

of the brain, and united with all the cranial nerves arising from the brain and passing through the foramen at the base of the skull.

The brain is divided into four principal parts: 1. The cerebrum; 2. the cerebellum; 3. the pons Varolii; 4. the medulla oblongata.

1. The cerebrum includes the largest part of the brain, occupying quite a large portion of the cavity of the anterior and middle portions of the cranium.

2. The cerebellum, or little brain, is located in the inferior occipital fossæ, below the posterior lobes of the cerebrum; and it is connected with the other three divisions of the brain by six bands, two connecting it to the cerebrum, two to the medulla oblongata, while the other two unite in forming the pons Varolii.

3. The pons Varolii is the connection between the various sections of the brain, uniting with the cerebrum above, with the medulla oblongata below, and with the cerebellum behind.

4. The medulla oblongata includes that part of the brain situated below the pons Varolii, and expanding into a prolonged continuance of the spinal cord.

The brain is composed of aqueous, albuminous, fatty, lactic, and phosphoric substances, about three-fourths of the composition being aqueous; and it increases very fast till about the seventh year of life, a little slower till the fifteenth or twentieth, less rapidly till the thirtieth or fortieth, when it reaches its maximum, becoming heavier than that of any of the lower animals excepting the elephant and the whale.

The average weight of a well-developed human brain is in the male from forty-three to fifty-six ounces, in extreme cases reaching even sixty-five ounces, and in the female from forty-one to forty-seven ounces, increasing in some cases to fifty-six ounces.

We form an opinion in relation to the intellectual capacity by the size of the brain, in confirmation of which we have in Shaw's translation of Delsarte the following: "Men of small brain habitually carry their heads high. The head is lowered in proportion to the quantity of intelligence."

The Nervous tissue is composed chiefly of two different structures, the *gray* or *vesicular*, and the *white* or *fibrous*.

It is in the former, as is generally supposed, that nervous impressions and impulses originate, and by the latter that they are conducted.

The Nervous substance is also divided into two different systems. The first is connected directly with the great central mass enclosed in the skull and spine. This is called the *cerebro-spinal system*, and is divided into the brain, the spinal cord, the cranial nerves, the spinal nerves, and the ganglia connected with both these classes of nerves.

The second, called the *sympathetic system*, is not *directly* connected with the brain or spinal cord, though it is so *indirectly* by means of its numerous communications with the cranial and spinal nerves, all the cranial nerves being connected to some part of the surface of the brain.

The brain thus constituted is connected, as we intimated in describing the position of the medulla oblongata, with the spinal cord; and the nervous substance, both in the brain and the spinal cord, is pervaded and preserved by a mesh-work of nervous fibres connecting the spinal cord with the cerebrum through the medium of the medulla oblongata.

With regard to the central terminations of the nerves which are so arranged as to become the mysterious agents in mental phenomena, we will quote the opinions of several distinguished men.

Schultze says, "In the present state of our knowledge, we are not in a position to assign its central origin, the sensorium, to any single primitive fibril of the nervous system, however certainly may have descended the peripheral terminations of a great part of them." Dr. L. Clark says, "Most of the convolutions of folds of the brain consist of seven distinct layers or plaits of nervous substance, light at the outer edge, and growing darker as they approach the centre, all being interspersed with nerve cells and nerve fibres, establishing an infinite number of communications between different parts of each convolution, between different convolutions, and between these and the central white substance."

Dr. Sharpey also says that he has seen the ultimate fibres of the minute plexus of the sensory nerves come into close contact with the connective tissue-corpuscles, but has not been

able to trace any distinct connection between them.

Prof. Henry Gray says that Frey has lately described and figured a large number of microscopic ganglia on the sub-mucous nervous plexus.

Dr. Beale declares that even in those ganglion-cells which appear either altogether destitute of processes, or unipola, numerous fibres can be seen proceeding out of them, if the proper re-agents be used and very high powers employed.

CHAPTER V.

THE CONSCIOUSNESS.

AS there are cardinal virtues, so, we suppose, there are cardinal properties of mind; therefore, we will next consider Consciousness as an extremely important, if not the most important, of all human endowments.

Although the operations of Consciousness immediately precede perception, it is not a faculty of the mind, but it is a light, as it were, whose rays are concentrated with such magnifying power that it easily recognizes what is taking place in the mind; and it is also able to lay hold of a sensation, to determine its meaning, and to become familiar with its intrinsic importance.

Some one has said that "Consciousness is the light of all our seeing;" and President Porter also says, "Consciousness is briefly defined as the power by which the soul knows its own acts

and states." Again, Prof. Hickok says, "Consciousness reveals all that can be brought within it; and without it, nothing can appear — it is thus primitively conditional for all perception — but while in it the mind sees all other things, there is no light higher than it, by which the mind can see Consciousness itself."

Consciousness is not, like conscience, a faculty of the mind, subject to the control of the Will; but it has the power of acting involuntarily, and can examine, discriminate, and pass judgment in relation to the qualities of sensations arising from an inward sense or from impressions made upon the mind by external objects.

Rev. Dr. Mark Hopkins says, "We would define Consciousness to be the knowledge by the mind of itself as the permanent and indivisible subject of its own operations.

"This implies a knowledge of the operations, but leaves that knowledge to be given by its own specific faculty while Consciousness holds the whole in unity by a constant reference of the different acts and states of mind to the individual self."

Consciousness is but the reflection of the mind's knowledge of itself or of its own operations; and it waits, if we may thus express it, for impressions to be made upon the mind by each faculty in its own appropriate way, and at the same time it is able to foresee, and, by an acute analysis of the various effects which impressions are to make upon the mind, to arrive at correct decisions respecting such results.

It is, therefore, the function of Consciousness to immediately comprehend all that may come within its scope, and, as it is from the nature of its office a pervasive principle, to exercise its own inherent and vitalizing influence in pervading, and, as it were, sympathizing with all the mental faculties, so as to unite them in legitimate and harmonious action; and this pervasive influence in connection with mental operations, is like the influence in nature, when in springtime the sap ascends from the roots of the tree to the extremities of the most distant branches, causing them to bud and blossom, and thus to cheer the husbandman with the hope that in due time he will be rewarded with an abundant harvest of luscious fruit; or, like the arterialized

blood coursing through the various channels of the human system, thereby giving beauty and activity to the physical structure of man.

A vigorous Consciousness helps man to judge quickly respecting right and wrong, and aids him in the adoption of such principles of action as will operate in conformity with the law of God.

We will illustrate our idea of Consciousness as follows: —

We all admit that God is good, but how shall we become conscious of this fact, or what shall we do to get a realizing sense of what we admit?

Upon reflection we think of the way in which God has conducted us to the present time, — how we have had our birth in this land of civil and religious freedom, — how many advantages we have enjoyed for securing secular and religious education, — what parental influences have moulded our characters and prepared us for usefulness. Such reflections make appropriate impressions upon our minds through an inward sense, and we become conscious of what God has done for us, and are led with Montgomery to exclaim, —

"O bless the Lord, my soul!
His mercies bear in mind;
Forget not all his benefits:
The Lord to thee is kind."

Consciousness may also be illustrated by an exercise familiar to the Kindergartner.

We will give a ball and a cube to the pupil, requesting him to examine and compare them; thus doing, he finds that the ball is *round*, having but *one* surface, and that this surface is *curved*, and that the cube has twelve edges, eight corners, and *six flat* surfaces.

By comparison and observation he discovers the difference between the ball and the cube, and this discovery makes an appropriate impression upon his mind, and the sensation is transformed into a perception in the Consciousness, and he realizes that the cube has only such properties as are consistent with the structure of the cube, and none compatible with the form of the ball.

"Consciousness," as one says, "analyzes the various sensations, so that each separate part will be understood, and then links them together and makes each serve as a stepping-stone to what follows," in arriving at satisfactory results.

CHAPTER VI.

SENSATION AND SENSE.

PROF. HICKOK defines Sensation as the identification of the reciprocal modifications of both the recipient organ and that which is received.

According to his idea, the Sense, while it may be regarded under one condition as only a capacity for holding the elements of perceptions, — the sensations, — may, so far as it regards the intellectual process of bringing out the sensation to a clear perception, and the peculiarity of object so attained, embrace both the sensation and perception.

"Sensation," says one, "is the connecting link between mind and matter, and can exist only where there is animal life; hence, it must be found in man, in the dog, cat, horse, and ox, and not in wood, iron, stone, or clay."

Sensations may be the result of impressions made by external objects or by operations of the mind upon itself.

If I am dazzled by the lightning or terrified by the thunder, I have only a sensation.

Prof. Hickok says, "The sensation will remain in its primitive state until the spiritual intelligence brood over it, and construct it into a definite effect in the consciousness; and this feeling that comes after the sensation, and by occasion of it through perception, is wholly in consciousness, and influences the mind as an intelligent motive."

If an impression made by an external object result in no recognition by the mind of the object, the sensation will be known as an appropriate sensation; but if, by another operation of the mind, we get a knowledge of the object which causes the sensation, we have an appropriate perception.

Sir William Hamilton says, "Sensation proper and perception proper invariably accompany each other." For example: "If," says Fleming, "I simply smell a rose, I have sensations; if I refer that smell to the external object

which occasioned it, I have a perception. Thus the former is merely feeling, without the idea of an object; the latter is the mind's apprehension of some external object as occasioning the feeling."

CHAPTER VII.

PERCEPTION.

DR. GEORGE MOORE says, "Perception is a power of the soul which, while connected with the body, requires a certain arrangement of matter in organized forms fitted to the objects that through them become the cause of sensation, called organs of sense."

Such organized forms as Dr. Moore has in mind the Creator has been pleased to confer upon man, and these forms are known as the organs of the senses, which have their central terminations in the brain, and which, having their peripheral terminations, through various ramifications of nervous fibres, so constituted that they become as keys upon which impressions by external objects are to be made, are the direct channels of communication between the soul and the outer world.

There are two important principles involved in the science of Phrenology. 1. It admits that the brain is the organ of the mind; 2. That various operations are performed by different parts of the brain.

This "organ of the mind," the brain, is constantly and mysteriously pervaded by a perceptive principle of activity, and influences from without, as well as from within, are continually passing through some one of the organs of the senses to the brain, and through these operations, influences or impressions are constantly resulting in sensations or elements of knowledge, or incentives to activity; and at the same time "the mind," as Dr. Guilmette says, "is the engineer, which presides, and directs, and controls at will the operations of the physical machinery."

The operation of the mind, in bringing the object or thing which causes the sensation understandingly into the consciousness, is known as a mental phenomenon, which, being produced by an impression made upon some one of the organs of the senses, receives, agreeably with its intrinsic merits, the name perception.

and when this perception results from an impression made by an external object upon an organ of sense, the phenomenon which precedes the perception "is ascribed," as Professor Hickok says, "to outer nature as some quality of an external world, and perceived through an external sense; and thus may all the facts of external perception be gathered, as inclusive of all the phenomena of human experience by sensible organs."

Such a faculty for perception is not only able to recognize the sensation, but to perceive the cause which produced it, seizing, as it were, the sensation, analyzing it, and resolving it into a perception in the consciousness; and such power of perception, or rational endowment, becomes the dividing line between reason and instinct.

CHAPTER VIII.

THE ORGANS OF THE SENSES.

ALTHOUGH, as Professor T. C. Upham says, we cannot trace any physical connection between the image on the retina and the corresponding state of mind, we know that the mind is affected, and we are led to infer that the same may be said of the connection between impressions through any of the other organs of the senses and their corresponding states of mind.

However mysterious may be the operations which result in mental states, we are to admit the fact that the organs of the senses are the medium through which man arrives at the perception or knowledge of external things. This is beautifully described by one where he says, "Wonderful are the things that surround us; greater are those within us. The external

is the outgrowth from the internal, the tangible universe a counterpart of the intangible, all to be comprehended through the five senses."

The Organs of the Senses, — five in number, — arranged differently from the anatomical order, we give as follows: that of smell, of taste, of hearing, of touch, and of sight.

No. I. — The Organ of Smell.

The organ, so appropriate both in structure and location for the perception of Smell, is the Nose.

This is the simplest, and we consider it first in order, of the organs of the senses; and yet it sustains an important relation to the organ of taste, for it aids the latter in detecting any foreign or hurtful substances, and in forming correct ideas in relation to the quality of our daily food, and other articles which the appetite may crave.

This organ has also its especial mucous membrane, called the pituitary or secretory agent, which lines both the anterior and the posterior cavity of the Nose.

This branch of the mucous membrane at the upper parts of the nasal cavities is supplied with *epithelium*, — a cellular substance adapted to render the external surface of this membrane soft and pliable, and being highly sensitive, is very efficient in determining the quality of odors, as well as of food and other things as previously mentioned.

The lower parts of these cavities are ciliated, or protected by hairs, which not only prevent, as much as possible, dust and other hurtful substances from entering through these apertures, but also serve as channels through which the cold air may pass in breathing, and thereby be diverted from the passage leading directly to the lungs.

The *epithelium*, of which we have spoken, is free in its operations, and adequate to the ramifications of the nerve fibres of the olfactory nerve, which nerve is the essential nerve belonging to the organ of smell, and is connected with the upper portion of the septum or partition between the nasal cavities.

The olfactory nerve is a very important nerve, both in its structure and its position in

the sensorium; and hence it is very sensitive, as we will show by a few examples.

> "Sweet odors in the sea-air strange
> Shall tell the homesick man of the shore."

In Ovington's Voyage to Surat it is said, "We were pleased with the prospect of this island, because we had long been strangers to such a sight; and it gratified us with the fragrant smells which were wafted from the shore, from whence, at three leagues distance, we scented the odors of flowers and fresh herbs; and, what is very observable, where, after a tedious stretch at sea, we had deemed ourselves to be near land by our observation and course, our smell in dark and misty weather has outdone the acuteness of our sight, and we have discovered land by the fresh smells before we discovered it with our eye."

No. II.— The Organ of Taste.

The organ which operates as the agent in producing the sense of Taste, is the Tongue.

The Tongue is supplied with glands, mucous follicles, nervous fibres, arteries, veins, papillæ, and other substances appropriate to its func-

tion, all of which are inclosed within a branch of the mucous membrane — a membrane extensive in its connections with many parts of the human organism, and so sensitive in its nature that a slight irritation of one part is often felt in a remote part of the body.

Papillæ differing from those connected with the skin, of which we are hereafter to speak, and more prominent and variable in size, cover, as we will readily see by looking into the mouth, the greater part of the external surface of the tongue.

This organ is not only constituted with papillæ, or little points, many of which are more than the ordinary size, but is supplied also with taste-corpuscles, which are cellular in structure and intimately connected with the extremities of nerve fibres which proceed from nerves appropriately belonging to the tongue, and known as nerves of sensation.

With such an intricate mechanism as the organ of Taste, the sensations produced by tasting, eating, and drinking are immediately derived through the contact of this organ with external things.

There is a lively sympathy between this organ and the organ of smell in their operations, for they are sensibly associated in the process of mastication.

The important agents in sensation appropriate to the Tongue are two: the gustatory nerve, which is connected with the papillæ at the forepart and sides of the Tongue, and the lingual branch of the *glosso-pharyngeal*, which is distributed to the mucous membrane at the base and sides of the Tongue.

Prof. Upham says, "The application of any sapid body to this organ (the Tongue) immediately causes in it a change of affection; and that is at once followed by a mental affection or a new state of the mind.

"In this way we have the sensations and perceptions to which we give the names sweet, bitter, sour.

"Whenever, therefore, we say of any bodies that they are sweet, bitter, sour, we mean to be understood to say that such bodies are fitted, in the constitution of things, to cause in the mind the sensations of sweetness, bitterness, and sourness; or in other words, that they are the estab-

lished antecedents of such mental states, as there is, further than this, no necessary connection between them."

No. III. — The Organ of Hearing.

The organ which comprises the faculty for obtaining perception of sounds, or, in familiar words, the organ of Hearing, is the Ear.

The Ear is regarded by some as the most delicate of all the organs of the senses; for while "the eye," as one says, "is more tolerant in overlooking faults than the Ear is in detecting discordant and jarring notes," "from the proper disposition of single sounds results the harmony that adds force to reason, and gives grace to sublimity; that shackles attention and governs passion."

The Ear consists of three parts; the external, the middle, and the internal.

Sound, or the vibrations of air, is concentrated within the auricle or external Ear, and thence it passes through the auditory channel to the middle Ear or tympanum, or, in more familiar words, the drum, which Dr. Guilmette says is in the instrument for conveying sound to the brain, what sheepskin is to a drum.

This tympanum or drum is so formed that the vibrations of air received from the auricle are swept over it to the internal Ear or labyrinth.

This labyrinth is the most important of the three divisions of the Ear, for upon its membranous lining the ramifications of the auditory nerve are distributed; and according to the estimation of a distinguished writer, about three thousand arches and one thousand little fibres or prolongations of the auditory nerve, or rods, as some call them, are located within this portion of the Ear,—Waldeyer reckons six thousand as the number of these inner rods and forty-five hundred of the outer in the human cochlea, or anterior part of the labyrinth, while Claudius says that there are three of the inner for every two of the outer rods.

The auditory nerve is the special nerve in the organ of Hearing, being distributed exclusively to the internal Ear, and having its central terminations in the anterior part of the fourth ventricle or space surrounded by the cerebellum, the pons Varolii, and the medulla oblongata; while the other nerves of importance connected with the Ear are associated with the *glosso-*

pharyngeal and fifth nerves, of which they are parts.

How wonderful the mechanism constructed by the great Architect for the transmission of sound to the human brain!

"Ring out, ye crystal spheres,
Once bless our human ears
(If ye have power to touch our senses so)
And let your silver chime
Move in melodious time,
And let the bass of Heaven's deep organ blow,
And with your nine-fold harmony
Make up full consort to the angelic symphony."

"Hark! through the calm and silence of the scene,
Slow, solemn, sweet, with many a pause between,
Celestial music swells along the air."

The strain of feathered songster's notes,
Like melodies of oriole,
On thy soft zephyrs sweetly floats,
And soothes the anguish of the soul.

No. IV.— The Organ of Touch.

The organs thus far considered "are more simple and uniform in their results than that of Touch," therefore we place the organ of Touch as the fourth in the order of our division.

"The principal organ of this sense," says

Prof. Upham, "is the hand, although it is not limited to that part of our frame, but is diffused over the whole body."

The idea of Prof. Upham is that the hand principally acts as the organ of this sense, "because, being furnished with various articulations, it is easily movable by the muscles, and can readily adapt itself to the various changes of form in the objects to which it is applied."

From the anatomist we learn that the sense of Touch is derived chiefly from the skin.

This agrees with Prof. Upham's idea, that the sense of Touch is really "diffused over the whole body."

With this idea in view, we say that the covering which serves as the protector to the important tissues beneath it is the *epidermis* or cuticle, which signifies something placed over or upon the real skin as a defence — this defence being usually recognized as *the* skin.

The real skin consists of two layers of tissue, the *fibrous* and the *papillary*, and from this papillary tissue certain conical-shaped projections called *papillæ* arise, which are only about one-hundredth of an inch in length and one

two hundred and fiftieth of an inch in diameter, and which contain one and sometimes several nerve fibres, whose peripheral terminations render these papillæ very sensitive to contact with any external object.

These papillæ are more numerous in those parts of the body which require the greatest degree of sensibility, and they are so accurately united with the structure of the *epidermis* that the influence of a slight touch as well as that of a blow, or of the external application of anything hot or cold, is immediately conveyed, as it were, like the communications in telegraphy, to the sensorium.

Among the miracles of Christ recorded in the New Testament we find three cases worthy of notice in this connection: one, where the leper came to Christ, saying, "Lord, if thou wilt, thou canst make me clean." And Jesus put forth his hand, and touched him, saying, "I will; be thou clean." And immediately his leprosy was cleansed. Another, where Jesus came into the ruler's house, and when the people were put forth, he went in, and took her by the hand, and the maid arose; and still another,

where two blind men came to Jesus, and then touched he their eyes, saying, "According to your faith be it unto you." And their eyes were opened.

No. V. — The Organ of Sight.

We come now to the organ of Sight, which, if not the most important of the organs of the senses, deserves a high place in our estimation of its value, and which we could better appreciate were we suddenly deprived of the organ of vision.

"The medium on which this organ acts," says Prof. Upham, "are rays of light, everywhere diffused, and always advancing, if they meet with no opposition, in direct lines.

"The eye, like all the other senses, not only receives externally the medium on which it acts, but carries the rays of light into itself; and on principles purely scientific refracts and combines them anew."

How appropriate, then, that the Eye should be placed in the orbital cavity, situated at the upper and anterior part of the face, or what is more familiarly known as the forehead, which

cavity is surrounded by seven different bones, which constitute a defence, and thus enable the Eye to perform its operations with facility and in safety; while the soul, like the pilot in the roundhouse, or the sentinel upon the rampart of some fortress by the sea, has, through the Eye, with its "artificial framework" which the Creator has connected with it, an extensive range of vision.

This mechanism is wonderfully arranged, not only as an instrument for sight, but also to give emphasis and expression to the different states of mind.

The eyeball is spherical and well supplied with arteries, veins, fibrous and cellular membranes, muscles, aqueous and crystalline humors, and nerves of motion and of sensation.

Three membranes surround the vitreous or glass-like substance of the central part of the eyeball: the Sclerotic, the Choroid, and the Retina.

The first of these membranes is fibrous, and imparts strength and protection; the second is a vascular substance abounding with dark colored pigment — a word defined as a color for

painting — which serves as the quicksilver to the back of a mirror; the third, a membrane which lies upon this pigment, and is thus rendered impervious to light.

The Cornea is the transparent part of the eyeball, and just internally to this a partition, or variegated circle, divides the aqueous humor; and this variegated circle, known as the Iris, is pierced by a dark spot at a little towards the nasal side of the centre.

The Pupil, or dark spot just mentioned, is dilated or contracted by certain muscles and radiating fibres, and becomes the direct channel through which light enters by rays which are so extremely small and delicate in their texture as not to give pain to this very sensitive organ, and which meet with no opposition until they come in contact with the Lens, which consists of a jelly-like substance so constructed that it presents a double convex arrangement, whose greater convexity is on the posterior side, which faces the retina, and from which the rays of light are refracted, and, having passed through the vitreous portion of the eyeball, are distributed upon the retina.

The Lens, placed within a capsule, rests upon the *hyaloid* membrane — a highly elastic substance which surrounds the vitreous humor.

The gradual weakness in the acuteness of our visual perception is owing to the depressing of the posterior and anterior convex surfaces of the lens.

Having explained the operation by which the rays of light are refracted upon the retina, we will now consider the relation between the brain and the retina.

The Optic nerve, the most important nerve connected with the organ of Sight, arises by two branches from the brain, and passing as optic tracts to the commissure, they there undergo a slight decussation, and then emerging from this commissure in front, diverge, becoming rounded and firm, and enclosed in a sheath connected with the *arachnoid* membrane which, as previously stated, envelops the brain.

As each branch of this nerve passes through the optic aperture or foramen, it receives a sheath from the dura mater, before mentioned as lining the skull, and as it enters the

orbit, this sheath subdivides, one part following the periosteum of the orbit, the other part forming a sheath for and surrounding the nerve.

This nerve then passes through the cavity of the orbit, pierces the sclerotic and choroid coats at the back part of the eyeball, and a little to the nasal side of its centre, and then expands upon the retina, and becomes the mysterious and inexplicable channel of communication between the images thrown upon the retina by the lens and the sensorium.

The aqueous humor fills the spaces between the cornea and iris in front, and between the iris and capsule of the lens behind, while the vitreous humor is located in the concavity of the retina.

Thus we have given a brief description of some of the more important substances connected with the organ of Sight, and in closing this division of our subject, we would explain a little farther by saying that rays of light falling in a direct line from an external object, are thrown or refracted through the crystalline substance of the eyeball to the retina, which lies,

like the face of a mirror, upon the dark pigment of the choroid membrane, and reflects the exact image of the object from which the rays of light proceed — which reflection is the element of the perception which produces what we call sight, and, as Prof. Upham says, "The image which is thus pictured on the retina is the last step which we are able to designate in the material part of the process in visual perception; the mental state follows; but it is not in our power to trace, even in the smallest degree, any physical connection between the optical image and the corresponding state of the mind. All that we can say in this case is, that we suppose them to hold to each other the relation of antecedent and consequent by an ultimate law of our constitution."

The Eye is an important organ as we learn in Cicero de Oratore, where it describes Caius Gracchus while expressing his lamentations over the death of his brother, as so affected that his eyes, his voice, and his gesture excited the tears of the whole Roman people.

"Give me a larger eye, and I will reveal to you another rank of worlds marshalled be-

hind those whose shining hosts you now behold."

"Let not him who, through his own indiscretion has weakened his eyes, curse God's glorious sunlight because it is the occasion to him of visual pain!"

CHAPTER IX.

ASSOCIATION.

MEMORY is the agent by which various subjects of thought are brought up, one after another, as the original ideas were transformed from sensations to perceptions in consciousness.

It is this power of the mind in recalling the thoughts consecutively, in speaking or writing, that we define as Association: and through such operations the mind is able to bring to remembrance what had well nigh or wholly slipped from the memory.

Although memory is regarded as more important than Association, we consider it proper to place the latter before the former in our arrangement of this subject; for the child will look about the nursery as if it were his little world, and begin to examine and compare ob-

jects, even though memory may not have been developed to any great extent in his awakening mind, and led along by the principle of curiosity, the power of Association will begin to be developed in the child's mind in this way rather than in the philosophic way appropriate to a more advanced state of mental development.

Prof. Upham says: "As association is presupposed and involved in memory as well as in reasoning, we naturally begin with that principle first."

Our thoughts, agreeably with the principle of Association, often come to our minds quite rapidly, one thought awakening another, and that still another, and so on almost indefinitely.

An allusion to the late Civil War leads us to think of suffering, devastation, bloodshed, the pains of the wounded, the groans of the dying, and the grief of the bereaved; of the assassination of President Lincoln; of the establishment of peace upon the basis of freedom to the slave.

When we read of temperance reforms, we very naturally contrast by the power of Association and comparison, drunkenness, idleness,

licentiousness, poverty, and misery with their opposites — sobriety, industry, morality, wealth, and happiness.

When we think of the comparative merits of distinguished orators, our associated thoughts include Demosthenes, Cicero, Augustine, Chatham, Burke, Whitfield, Webster, and Clay, and a host of others; and thus this principle of Association will continue to bring up one name after another, and one subject of thought after another in regular succession, and to almost an indefinite extent.

In Thompson's "Winter" we have a good illustration of this law of association, where we read,—

> "Along the woods, along the moorish fens
> Sighs the sad genius of the coming storm,
> Resounding long in fancy's listening ear."

This power of the mind is of great advantage to the child in the Kindergarten, as he engages in the games and occupations, and it is also an especial benefit to one who would become a ready writer, a fluent speaker, or a successful debater; and happy will he be who can in reality say with the poet, —

> "Thoughts on thoughts, a countless throng,
> Rush, chasing countless thoughts along."

CHAPTER X.

MEMORY.

SOME have regarded Memory as the most important of the mental faculties, however we place it in this connection, for it is said to be intimately connected with association in its operations.

Figuratively speaking, the Memory is the treasure-house of past experiences; and Professor Hickok says, "Memory is neither knowledge, nor perception, nor thinking in judgment. It is the retention of so much of former things known, that they may again be called up and made materials for thought. Without memory, the mind could not attain its element for logical or philosophical thinking. The thoughts and the order of thinking would both be wanting."

"Memory," says Professor Upham, "is that

power or susceptibility of the mind by which those conceptions are originated which are modified by a perception of the relation of past time. Accordingly, it is not a simple, but complex action of the intellectual principle, implying a conception of the object, and a perception of the relation of priority in its existence."

We well remember the feelings of sorrow which thrilled the minds of the people as the news of the assassination of President Lincoln was wafted on every breeze to the remotest parts of the Union.

Thus Memory is that faculty by which we are able to retain ideas of conceptions involving objects or things of which the mind had perception at some past time.

The Memory is capable of development by exercise, and will become a most beneficial agent in aiding the pupil to prosecute his studies successfully; and this result is to be effected by close attention in listening to the instruction of the teacher, and by the habit of patient thought and reflection in reading and study.

When ideas are once treasured in the mem-

ory, they become as the basis of a superstructure which is gradually to rise in beautiful and symmetrical proportions through all the various degrees of mental development.

Ideas may slumber in the recesses of the soul, but at length, by some unexpected or powerful impression upon the mind, the quiet in which they have reposed is broken, and we are led, with the poet, to exclaim, —

"Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain;
Awake but one, and lo! what myriads rise!
Each stamps its image as the other flies."

CHAPTER XI.

IMAGINATION.

THIS is a mental endowment by which man is able to create ideas, which, while they are very instructive, are, however, inconsistent with reality.

Some of the effects of the imagination are similar to those of reason. "They both," says Professor Upham, "put in requisition and in precisely the same way, the power of association and relative suggestion, or judgment.

"But they are characterized by the two circumstances, that their objects are different, and that they operate, in part, on different materials. Accordingly, the one (reasoning) ascertains what is true, the other what is possible; the office of the one is to inquire, of the other to create; reasoning is exercised within the limits of what is known and actual, while the

appropriate empire of the imagination is the region of the conjectural and conceivable."

In its most comprehensive sense, Imagination involves the power of deep thought, and it has been said that the literal meaning of the word imagination is to form a picture. Hazlit says of Milton, that his imagination has the force of nature; that he makes words tell as pictures, and that there is great depth of impression in his description of the objects of all the different senses.

Dugald Stewart, in speaking of Milton's images, where he describes the beauties of Eden, says, "The association of ideas suggested them, and the power of conception placed each of them before him."

The orator is said to paint, and what shall we say of the poet, inspired with sublime emotions, who, in the flight of his imagination, penetrates fathomless abysses, sweeps the circumference of the earth at a glance, glides over the peaks of the loftiest mountains, and, as on angels' wings, soars to the throne of God?

"Imagination, in its legitimate sphere, is as necessary as the power of reason or the senti-

ment of devotion, and it forms complete images from the detached materials furnished by the senses."

The influence of the imagination must neither be restricted nor undervalued, except in its violation of the rules of chastity or propriety; and, while it is a peculiar and necessary power, its operations, in a well-organized mind, will be appropriate as regards all mental phenomena.

What imagery is more beautiful and instructive than that employed by the Saviour, while on earth, when he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that Solomon, in all his glory was not arrayed like one of these."

Rev. Robert Hall, of England, in his sermon on the death of the Princess Charlotte, thus speaks: "The Deity himself adorned the victim with his own hands, accumulating upon her all the decorations and ornaments adapted to render her the object of universal admiration. He permitted her to touch whatever this sublunary scene presents that is most alluring,

but to grasp nothing, and after conducting her to an eminence where she could survey all the glories of empire as her destined possession, closed her eyes in death."

Wraxall says of Edmund Burke, "Nature has bestowed on him a boundless imagination. His fancy was so vivid that it seemed to light up by its own power, and to burn without consuming the aliment on which it fed."

Sometimes, in consequence of disease or some other abnormal influence, the operations of the imagination become so affected as to result in what is called hallucination.

Imagination can give beauty in all its forms as some of its grandest productions.

The writings of the most gifted poets, essayists, and novelists are characterized as the productions of a versatile imagination.

Children often display the influence of a lively imagination, in arranging their playthings, — dolls, soldiers, and other toys, — calling them by imaginary names, and exercising them as if they possessed life and intelligence.

Looking across the street, we behold some beautiful flowers displayed in the light of the

sun, and we are led to compose the following lines as appropriate in this connection:

We love to see, in winter time,
Within where sunbeams brightly shine,
Those flow'ring plants, whose sweet perfume,
Exhaling as from vernal bloom,
Will soon pervade the spacious room
In which, 'mid light and genial air,
They daily flourish, sweet and fair.

CHAPTER XII.

CONCEPTION.

CONCEPTION consists in the mental revivification of former sensations which had ended in perceptions of certain objects or things, and in the awakening of ideas associated with those perceptions even in the absence of the cause which produced the sensations.

Prof. Upham says: "Whenever we have conceptions our sensations and perceptions are replaced, as Shakespeare expresses it, in the mind's eye, without our at all considering at what time and place they first originated."

We were present at the great fire in Boston, Mass., some twelve years since, and witnessed the destruction of many valuable edifices and magnificent structures, and now, after the lapse of so many years, we have a vivid conception of the area burned and of the vast amount of

property destroyed, and sensations such as we then had are aroused, so that we can see as with the mind's eye all that we then saw.

It will be remembered, that perceptions result from an inward sense as well as from impressions made by external objects, and that conceptions are legitimately derived from this source, for example:—

David, "the Shepherd Boy," went forth to meet Goliath, the champion of the Philistines, and he slew Goliath with a smooth pebble which he hurled from his simple little sling. The history of this incident arouses the mental faculties, and we get a vivid conception of the bravery of the lad as he fought, trusting in the Lord for deliverance and victory.

In the Introduction to "Paradise Lost," we read: "Poetical imagination is the power not only of conceiving, but of creating embodied illustrations of abstract truths, which are sublime, or pathetic or beautiful;" hence this power of Conception, joined with a versatile imagination and comprehensive association, will prepare an individual to become distinguished as a writer.

CHAPTER XIII.

ABSTRACTION.

THIS mental faculty enables an individual to select from his stock of ideas a particular one, and to subject it to a rigid mental analysis.

When we visit a beautiful flower-garden, we get a general idea of it; but at some future time, if we wish to get a more comprehensive and satisfactory idea of it, we must recall each kind of flowers, and the style of adornment of which we have some conception, and analyze mentally their properties, and thus get in the abstract broader views of all that in their combination rendered the garden so attractive and lovely as a place of resort.

This faculty is a very important one to be developed in the Kindergarten, for the pupils are there frequently called to practice with such things in the concrete as will, when re-

solved into their component parts, give them more comprehensive ideas of size, form, color, texture, density, weight, length, breadth, thickness — ideas which involve the operation of the principle of Abstraction.

CHAPTER XIV.

REFLECTION.

THE word Reflection is composed of two Latin words, which, when united, signify the directing of the thoughts back upon themselves, for the purpose of an examination of their intrinsic merit.

In the operation of this faculty the mind takes a retrospective view of its memories, contemplating their nature and the causes which produced them, an exercise incompatible with the rush of thoughts as they usually pass through the mind in the midst of the noise and confusion of active life.

Rev. Dr. Francis Wayland says: "Cultivate the habit of reflecting upon your actions and upon the *intention* with which they have been performed, and of thus deciding their moral character.

"It is one of the most important duties in the life of a moral, and especially of a probationary being."

This advice of Dr. Wayland is equally applicable to the student and other seeker after knowledge, and it will prove to have been a most excellent and profitable exercise, if, upon leaving the school or lecture-room, the individual retire to his own room, and there review the subject of the day's lesson, and reflect upon the suggestions of the teacher or the ideas advanced by the lecturer, in order that right conclusions may be indelibly impressed upon the mind and kept for future use.

We cannot easily do this without having acquired the habit of earnest and patient thought; and we would do well to remember that one hour of meditation will be more valuable than many hours devoted to reading and study without proper reflection.

As food must be taken into the stomach and remain there for a certain time, in order that it may be assimilated by the digestive organs, and thus rendered suitable for nutrition, so instruction should be received into the mind and

"assimilated by its own digestion," or reflection, and thereby be prepared to remain as knowledge or facts in the memory.

"'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven,
Or how they might have been more welcome guests."

CHAPTER XV.

REASON.

REASON is that faculty of the mind which enables us to discriminate between truth and falsehood, and to decide judiciously in regard to good and evil, and it also aids the mind in arriving at just conclusions from real or assumed propositions.

Although the brute may have quick perceptions, and act more sagaciously than many human beings we have known, it is not endowed with faculties capable of perceiving truth or of rationally apprehending the relation between perceptions and the external object which produced them.

It is this rational faculty, as we have before stated, that distinguishes man from the lower animals, and elevates him from the darkness and ignorance of the brute to the brightness and benefits of intellectual light.

"The operations of reason," says Prof. Hickok, "affect the mind and induce inward sensations, and the insight of reason penetrates the very act of perception, and determines what it is, and what is conditional that it could have been, and thus comprehends both the perception and the phenomena given in it."

With Prof. Hickok's idea of Reason in view, it seems as if this faculty were similar to consciousness, which we have already considered, if by its insight it can discover the quality of a perception, and understand the nature of the process, or transformation, by which a sensation becomes a perception.

We are here reminded that the influence of perceptions caused by this mental faculty, or from within, will be as legitimate in its results as is the effect of those perceptions resulting from sensations produced from without, or by external objects.

"The reasoning power," says Prof. Upham, "sustains the higher office of bringing to light the great principles and hidden truths of nature; it reveals to the inquisitive and delighted mind a multitude of fruitful and comprehensive

views, which could not otherwise be obtained; and invests men, and nature, and events with a new character."

We sometimes hear Reason spoken of as having been *dethroned*, as in the case of the lunatic; and we are somewhat acquainted with the condition of those in whom Reason had never been *enthroned*, as in the case of idiots.

We also hear of the benefit of a reasonable doubt in the mind of a juryman, and this suggests a metaphor in which we will represent Reason as a grave judge, clothed with judicial vestments and surrounded with the insignia of authority, patiently listening to the evidence in order to discriminate and compare facts and statements, and explain the points of law, and instruct the jury to bring in a verdict which shall give the defendant the benefit of any doubt connected with a *rational* view of the evidence, and thus arrive at an impartial verdict.

"Reason," says Thyer, "too often is but little better than a slave, ready, at the beck of the will, to dress up in plausible colors any opinions that our interest or resentment have made agreeable to us."

Reason, like an impartial judge, should bear sway, and aid us in analyzing, discriminating, and deciding in regard to the effects produced upon the mind through the medium of the senses.

CHAPTER XVI.

JUDGMENT.

THE Judgment is another mental faculty which gives man the ability to compare ideas and statements one with another, and, if possible, to get a correct knowledge of facts, so that he may form right opinions in reference to what may be presented for his consideration.

Prof. Upham says, "We behold the flowers of the field, and one is fairer than another; we hear many voices, and one is louder or softer than another; we taste the fruits of the earth, and one flavor is more pleasant than another. But the difference of sound and brightness and taste could never be known to us without the power of perceiving relations;" hence we are able by the organs of the senses, aided by judgment and perception, to get a knowledge of the qualities of objects, and through comparison

and contrast to arrive at just conclusions in our investigations.

When ideas have been formed in the mind and subjected to the process of reflection, we get more satisfactory ideas, and a more comprehensive knowledge of their real nature than in any other way.

There are various processes in the operation of this mental faculty by which we arrive at right conclusions, but we will forbear to advance farther in this direction than to say, that in the Kindergarten the most important results in judgments will be derived from analysis and synthesis, as seen in the various exercises connected with the development of the Gifts.

CHAPTER XVII.

SENSIBILITY.

SENSIBILITY should not be confounded with sensation, for the latter involves perception through the medium of the senses, as we have previously seen, while the former denotes the "susceptibility of impressions, or the acuteness of perception." Rev. Dr. Hopkins says, "The Intellect and the Sensibility are indispensable conditions for the being and actions of the rational Will; for without Intellect there is no light, and without the Sensibility, there is no motive, and without a rational Will, there will be no rational choice; hence he represents man as possessing Intellect, Sensibility, and Will, and these he says are important constituents of his being. "The Intellect thinks, the Sensibility feels, and while these are united the Intellect feels or apprehends the whole; the Sensibility is affected,

and then the Will in unison with the operation of the Intellect and Will."

Just at this point, where the Sensibility affects the Will, all things consistent with the nature and duty of man should so affect his Will that it will be turned from its worldly and selfish bias to the approval of everything conducive to elevate his condition and ennoble his character.

"Sensibility how charming,
Thou, my friend, canst truly tell;
But distress with honor bearing,
Thou hast also known too well."

CHAPTER XVIII.

EMOTIONS.

EMOTIONS are excitements of the mind, or mental states, and they must succeed the operations of the intellectual faculties, in order that the cause of the emotion may be known and precede the excitement of the natural desires or moral feelings.

In the former case, or the excitement of the natural desires, they become natural emotions; in the latter, or the effect upon the moral feelings, they produce moral emotions.

It is through consciousness that we discover the quality of the object or thing which creates the moral emotion.

As there can be no emotions without the exercise of the rational faculties, we cannot consider this subject under three divisions — animal, intellectual, and spiritual — as we do in re-

gard to the human organism; therefore we are to consider the excitements of the animal nature in man as feelings instead of emotions, for in this respect, man is in the same condition as the brute.

This excitement of the animal propensities in man is, according to the idea of Prof. Hickok, "the lowest form in which the human susceptibility develops itself in specific feeling, and these animal feelings can never transcend the limits of the natural world," but must be exercised in connection with the appetites, passions, and natural affections of man, just as they appear in their operations in the brute.

The real emotions, then, must be either rational or spiritual; and these may be produced in numberless ways through rational or spiritual discernment.

Prof. Hickok says, "Our reason looks upon nature as if she had a living soul, which is looking out through all her features, and expressing before us all her deep emotions; and so soon as the piercing insight catches the living sentiment, our own souls respond in sympathy, and we feel at once the spirit within

us to be kindred to that which is glowing without us," and this we call æsthetic emotion, or love of the beautiful in nature.

> Emotions rising in my heart,
> I will, O Nature, now express
> Peculiar praise, so dear thou art,
> That I would not my thoughts suppress.

The causes of emotions exist throughout the realm of nature, of science, of art, and of sacred and profane history.

Again, "The same organ," says Prof. Hickok, "that reads the sentiment in nature detects also the inner laws of nature; in one is seen beauty, and in the other, truth; and all emotions of each are in the one rational susceptibility, differing only as the direction of the insight varies."

This discernment of the rational faculties arouses appropriate and peculiar feelings; and with them no animal influences are to mingle and disturb their harmonious operations.

When we investigate or behold things which in their origin are heavenly and divine, spiritual emotions are aroused, and conscience, in the exercise of its power, invests the emotions with

an influence which results in ideas of truth and righteousness.

Under the influence of right spiritual emotions, the devout man sees God in everything above and around him, and he can express his emotions after the idea of Paley, and say, the world is but a temple, and life itself one continued scene of adoration.

Such a mind accepts all the pleasures and pains incident to its condition here, as coming from a loving Father, who would not willingly afflict or grieve his creatures, but rather teach them to look beyond the beauties of nature, and desire to become dwellers in that spiritual temple, to the vestibule of which, nature, in all her variety of forms, may, through the blessing of God, serve as stepping-stones.

Emotions indicate the state of the mind, and their effects upon the physical organism are frequently seen in the facial expression; hence a child, guilty of some misdemeanor, may often be detected by his looks, as we familiarly say.

How surprisingly numerous are the causes for the production of emotions!

Dr. Guilmette says, "It is well-known that

an actor of merit will often, by a certain facial expression, convey a meaning which the finest flow of language cannot express. He will read, also, in such an effective tone, with such peculiar expression, pathos, and grace, as to produce sympathy, delight, and surprise in an audience who have for years, perhaps, listened unmoved to the same passages, when recited by his competitors."

Coquelin says, "The true actor can take up his part, no matter when, and instantly excite the desired effect. He commands us to laugh, to weep, to shiver with fear. He needs not to wait until he experiences these emotions himself."

As the ocean receives the congregated waters of the continent through majestic rivers, whose sources are far up among the hills and mountains, so our emotional nature receives its impulses not only from nature and art, in their great variety of forms, but also from the operations of the mind itself, producing emotions as really true as those which spring from beholding the objects of nature and art.

CHAPTER XIX.

ÆSTHETICS.

ÆSTHETICS is the science which involves or comprehends all that is elegant in form, or tastily arrayed, or expressive of that which is ennobling and God-like.

In Shaw's translation of Delsarte we read that Plato says, "The beautiful is the splendor of the true;" that St. Augustine says, "The beautiful is the lustre of the good;" that Galen, when he had finished his work on the structure of the human body, exclaimed, "Behold the beautiful hymn to the glory of the Creator!" and that Delsarte exclaims, "What, then, is the true, the beautiful, the good? We might answer, it is God."

Man possesses certain faculties by which he can relish, if we may be allowed the expression,

that which is beautiful in symmetrical proportion, or in style of adornment.

That which is to be elegant in form, or tastefully arrayed, must be done in accordance with æsthetic rules.

Some interesting literary work, on the beautiful statue, or the landscape of the painter, with all its colors so beautifully blended that it seems a reality, is grasped by the consciousness, its quality appreciated by the reason, and results in æsthetic emotions, or the satisfaction and pleasure derived from the gratification of a propensity to enjoy the reading of some well-written literary production, or to behold that which is beautiful in form or elegantly arranged.

Thus the æsthetic intellectual principle, if we may so call it, is well adapted to comprehend and appreciate the beautiful in every variety of style, both in nature and art.

The true poet, whose strains thrill the soul with ecstatic feeling, does indeed, like the painter and sculptor, portray the objects of nature and art in such vivid colors that even inanimate objects seem to be endowed with life, and his

rhythm, like the ebbing and flowing of the tide, inspires the sensitive mind with exalted ideas of the majesty of the Creator, who manifests himself in and through all that is beautiful and good and true.

CHAPTER XX.

CONSCIENCE.

CONSCIENCE is called the monitor within us, for it is able to "warn of faults and inform of duty;" hence, it will enable man to form a correct opinion in relation to his conduct, — whether it will be in accordance with the law of God, — and through this faculty he will derive internal or self-knowledge.

Rev. Dr. Francis Wayland says, "Its use is to teach us to discern our moral obligations, and to impel us toward the corresponding action; and conscience or the moral sense, also denotes that faculty by which we discern the moral qualities of actions, and by which we are capable of certain affection in respect to this quality."

Rousseau, in a quotation by Dr. John Brown, says, "The paganism of the ancient world pro-

duced, indeed, abominable gods, who, on earth, would have been shunned or punished as monsters, and who offered, as a picture of supreme happiness, only crimes to commit or passions to satiate. But Vice, armed with this sacred authority, descended in vain from the eternal abodes. She found in the heart of man a moral instinct to repel her."

"Conscience," says Rev. Dr. Hopkins, "is our moral consciousness, in connection with our own choice; not our outward acts, but our choices."

Its precise nature and office are given by the Apostle Paul when he says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

This monitor is a true friend, to whose admonitions we will do well to take heed; but human nature is weak in itself, and oftentimes the things that we would not, those we do, and when we would do good, evil is present with us.

Conscience can direct aright, but the Will is such a powerful free agent, as we shall hereafter see, that in the struggle between right and wrong it often gains the victory, and man, therefore, frequently does what he subsequently wishes he had not done, and this wrong-doing results in his unhappiness while the pangs of conscience continue to disturb his mind.

Like a faithful watchman, Conscience attends us in all our ways, reproving when we are about to do wrong, congratulating us when we have gained the victory over evil, and thus conquered our enemy, and forewarning us of the evil result of some apparently good project.

Conscience and Will are connected with the brain, and their influence in the spinal system of nerves in the human body is greatly affected by the substance of the brain matter being prolonged in the spinal cord and mixed with it.

CHAPTER XXI.

THE WILL.

THE Will is a mental faculty of wonderful power — a faculty through which man is influenced to do or not to do; to choose or reject; to relax or restrain; to encourage or depress; to please or provoke; to love or hate; and to yield to the influence of the Author of All Good or discard His loving kindness and tender mercy at pleasure.

"The Will," says Rev. Dr. Hopkins, "is that constituent of man's being by which he is capable of free actions, knowing himself to be thus capable."

We have seen that the Will is a faculty of great power, and that while it is acted upon by the intellect and sensibility, that these two influences should be regulated by and harmonize with Reason and Judgment, aided by the dictates of Conscience.

CHAPTER XXII.

THE CHILD.

WE come now to that division of our subject which relates to the child and its preparation for, and entrance into the Kindergarten; and in considering this important and interesting division we will regard the child as existing under two conditions of life, namely, Infancy and Childhood.

I. — Infancy.

We regard this condition of the child as commencing with everything necessary for the right development of his faculties, assuming that he has a sound mind and a well-constituted physical organism, and that all his faculties can therefore be developed, in a greater or less degree, as he shall advance from a state enlightened only by the dawn of consciousness toward the re-

splendent light of a comprehensive knowledge of moral and intellectual truths.

There are various opinions with regard to the limits which embrace the period of Infancy, but in *law* it does not cease until the age of twenty-one years; however, it will be sufficient for us, in the elucidation of our subject, to say that we consider this period as closing, agreeably with the child's progress or development, at the age of about two years.

It is as soon as possible during this period of Infancy that the training of the child's senses should begin; for these senses are not only the instruments, or channels of communication, through which the mind of the child is to be affected and knowledge acquired, but also the basis upon which our hope of success in the effort to develop his faculties must indeed rest.

Sensations are the constituent parts of knowledge; therefore the child's mind must first be affected through sensations, resulting from impressions made upon the organs of the senses by contact with or the beholding of external things; and thus the development of his mental faculties is to begin, and to be gradually carried

forward, agreeably with the frequency, manner, and nature of the operations of the organs of the senses.

As the child is incompetent at this period to transform sensations into conscious perceptions, he is subject, just like the brute, merely to instinctive impulses, and he will thus continue to exist, until able through the discerning and discriminating operations of the percipient faculty, to comprehend the nature of a sensation and the relation which it sustains to the external object or thing by which the impression precedent to the sensation is produced.

The operation of the instinctive principle is interesting and perhaps worthy of notice in this connection.

Bayard Taylor gives us an incident relative to the sagacity of the hippopotamus by saying, "I said in Arabic to him, 'I know you, come here to me!' He came to the corner where I was standing, pressed his huge, ungainly head against the bars of the cage, and looked in my face with a touch of delight."

The Creator has given to the inferior animals two methods by which they can indicate their

sufferings and wants, one of sound, the other of expression; and through these instinctive operations we are able to get some idea of their necessities, for how significant are the bleatings of the little lamb after having strayed from its mother, and the instinctive tones in which she answers its cry; and how impressive is the silent language conveyed by the wagging of the tail and the up-turned eye of a poor and half-starved dog.

We have said that the child's conduct while in this instinctive state, is similar to that of the brute; hence, the craving of hunger, the sensation of thirst, the thrills of pain, and weariness from whatever cause, are made known to the mother or nurse by signs or sounds, and she immediately runs to his relief; and having attended to his necessities, or attracted and pleased him by the presentation of some pretty plaything, she is rewarded for all this attention by manifestations similar to those shown by the inferior animals toward which a like service has been rendered; but the helpless infant sometimes suffering in various ways and yet unable to express his wants rationally, is, however,

endowed with the undeveloped principles of mind, and, therefore, with immortality.

"Heaven," says Wordsworth,

"Lies about us in our infancy."

The child is yet too young to comprehend his relation to external things, but still these are the things by which his faculties, whose importance is so soon to become more apparent, are to be developed.

Therefore, the tiny unfolding bud of promise may, through the objects of nature and what God shall especially do for it, become an incalculable blessing to mankind.

The parent should understand, or have at least some idea of the nature of the endowments which God has conferred upon the little one, and be especially interested in the use of such means as will properly develop the faculties of his body, mind, and soul.

Prof. Hickok says, "The child holds within himself a combination of elements from the material, the animal, and the spiritual worlds; and while he is to be studied as existing in his own unity, it must be in the full appre-

hension of all this complexity of being — a rational spirit dwelling in a tabernacle of flesh and blood."

"The babe," as Milton says,

"Yet lies in smiling infancy,"

and his surroundings must be regarded with a lively interest, and as he increases in physical strength from day to day, nothing should take place to mar the incipient operations of those higher powers, — the intellectual process which is soon to disclose itself by the transformation of sensations into perceptions, and thus open the way for the development of his faculties by communications from the outer world through appropriate channels, the organs of the senses.

As the germ of the mighty oak must first lie, for a certain time, beneath the earth's surface, so the germs of intellectual power must lie dormant for awhile, as it were, within the child; and as the glimmering of the morning imperceptibly disappears at the approach of the cheerful light of day, so the precise time of the transition from the infantile gloom to the dawn of consciousness is not perceivable; but a time

comes when the mother's heart is filled with unspeakable joy as she beholds that first look of pleasure and angelic sweetness, — her darling's peculiar smile, — which betokens the rational recognition by the child of what a tender and affectionate mother is doing for her dear little one.

As the icy shroud of winter disappears from the earth beneath the influence of the genial rays and gentle showers of spring-time, so the mysterious gloom which has so long enveloped the infant-mind begins to withdraw, and the sight of interesting objects never before rationally observed, thrills his mind with sensations of delight.

The dawn of consciousness leads the child to "look upon the nursery as the world; and his first ideas will probably be his conceptions of his mother and nurse; and the origin and history of all his notions may be traced to his animal wants, to the light that breaks in from his windows, and to the few objects in the immediate neighborhood of the cradle and the hearth."

In the natural world we see the husbandman

prepare the rich soil for the reception of his choicest seed; so the child's mind is now prepared to receive the influences of external things which are to become as germs or elements of knowledge within the mental soil, and which in due time will, agreeably with the processes of mental growth, spring into life and bloom.

It is a truth in the moral and intellectual as in the natural world, that good seed rightly deposited in good soil, will, with the blessing of God, take root and bring forth good fruit; therefore, we must be sure that while we attend to the physical condition of the child with all necessary care, the means employed for the development of his higher faculties shall be appropriate and adequate to their increasing necessities.

"The human organism is a marvellous instrument, — a harmonious lyre which God has given us for our use;" and we must see that it is well preserved and kept in tune, and made to serve the exalted purpose for which it was constructed.

The child now begins to extend his vision

beyond the confines of the nursery, and to take in some of the beauties of the external world, and this change adds a new impulse to his awakening mental powers.

As he begins to feel and recognize the gentle pressure of the mother's lips upon his little cheek, he learns to love, —"while he feels, only cries satisfy him; but when he loves, he makes motions," and soon expresses his emotions in a significant way.

As he increases in physical growth and mental development, he discovers new objects of attraction and other fountains for the furnishing of thought, but these are external and material.

Prof. Upham says, "No one can observe the operations of the mind in infants and children, without being led to believe that the Creator has instituted a connection between the mind and the material world; and that the greater portion of our early knowledge is from an outward source."

The child has manifested his feelings by cries, his sympathy by significant motions, and now the principle of curiosity begins to manifest itself through his spirit of inquisitiveness;

hence, when anything is placed before him, he scrutinizes it, and when taken into his own little hands, he looks at it, turns it over and over and upside down, and then attempts to open or break it in pieces. This is a peculiar characteristic of childhood, and this "first independent working of the infant mind," "is a natural propensity and to be regarded as one of the implanted, original characteristics of our mental constitution; it will lead us instinctively to objects themselves; but as a voluntary principle, to the contemplation of objects which are presented as worthy of one's interest or duty."

The power of consciousness increases, and impressions more and more affect the child.

"In the pleased infant see its power expand,
When first the coral fills his little hand;
Throned in his mother's lap, it dries each tear,
As her sweet legend falls upon his ear.
Next it assails him in his top's strange hum,
Breathes in his whistle, echoes in his drum;
Each gilded toy that doting love bestows,
He longs to break and every spring expose."

The desire to see the interior of things is indeed a peculiar characteristic of the child at this period, and it is given, no doubt, for some

wise purpose, for even this spirit of inquisitiveness, if rightly directed, results in impressions which produce sensations, and these being transformed into perceptions, create ideas, and thus some knowledge, however feeble, is laid away in the mental storehouse.

Nothing is such a source of pleasure to the child as the unfolding of his incomprehensible mental faculties; and at each step in his progress in mental development, the little aspirant for knowledge is inspired with fresh impulses, and the memory of past experiences urges him to grander achievements.

The mother should, if possible, assume the delightful and responsible task of controlling and training the child until prepared to leave the nursery for an advanced step in physical and mental training; and this she can do in no better way than by doing everything for the child necessary to meet his wants, to elicit his attention and sympathy, and thereby to secure his filial obedience and affection in her efforts to promote his temporal and spiritual interests.

II.—Childhood.

In *law*, Infancy and Childhood extend through the period of minority, but according to the periods into which human life is divided, Childhood is regarded as closing at the age of twelve or fourteen years.

Hailman says, "Strictly speaking, childhood comprises the first seven or eight years of life, and is characterized by the rapid growth of the organs. Physically, the child has attained at the end of the seventh year one-half the stature, one-third the weight of the adult, and six times the weight it had at birth. Mentally, his growth is, perhaps, still more remarkable."

Agreeably with Froebel's idea, the child at about the close of the seventh year usually begins to reason and investigate what he has previously experienced.

Milton seems to have had a comprehensive view of the various periods of human life when he said, "I seldom ceased to eye thy infancy, thy childhood, and thy youth, thy manhood last, though yet in private bred."

"Childhood waiteth wistfully
For manhood's strength, and woman's power;
And in the golden prime of life,
Man waiteth for the evening hour."

We have traced the course of the child through the critical period of Infancy and seen him step safely upon the threshold of Childhood, and our next thought is, that if development is self-activity, as some one has said, how can we, therefore, rightly train the child so that he will, in his growth, become vigorous — physically, mentally, morally — unless we commence in the nursery to lay the foundation for such a noble result? The child's mind is now just like a garden whose mellow soil is thrown up and to be planted with all kinds of precious seed, and into this soil we are to deposit the germs of truth, so that they may spring up and bear good fruit.

What a blessing it would be at this time, if the mother were somewhat acquainted with the rudiments of the Kindergarten system, or would employ a young lady attendant who could render the necessary aid agreeably with Froebel's idea of nursery instruction.

The family and the nursery are the very places where the child should receive wholesome instruction, and be shielded from all bad influences, while upon the mother the weight of responsibility is necessarily to rest; but, however valuable this home influence may be, it is evident that much of the responsibility connected with the education of the child is thrown upon the teacher of the primary school; and with such limited opportunities as the schools necessarily have for moral and religious instruction, in consequence of much time being devoted to the attainment of secular knowledge, no system has ever been established, we think, that so well takes the place of home-training as the Kindergarten.

Agreeably with Froebel's ideas, the mother should have charge of the child, according to his precocity, for two or three years, and then he should be sent to a well-conducted Kindergarten; for, inasmuch as there are so many exercises in the Kindergarten instituted for the development of the child's faculties, the advantages of this system are preferable to the

prescribed limits and small number of little associates in the nursery or family circle.

As our next purpose will be especially to advocate the distinguished blessings to be derived from the Kindergarten system, we will continue to speak of this system and of the child as transferred from the nursery to a rightly organized Kindergarten.

CHAPTER XXIII.

KINDERGARTEN.

THIS word is composed of two German words, *kinder* and *garten*, the former signifying child, the latter, garden, and when the two are united we get the literal meaning, child-garden.

Froebel gave his system of Kindergarten a very significant appellation when he called it the New Education; and another equally appropriate and significant name for the place where the exercises of Kindergarten are daily conducted is the Paradise of Childhood.

We would suggest a broader and more philosophic definition of Kindergarten by regarding it as a science and an art, partaking of the nature of both, in the principles which underlie the operations involved in the development of its gifts and occupations.

Another definition that we would give is, that Kindergarten is the method for developing the faculties of the child by certain physical exercises, and by impressions made upon his mind through a system of training by which he is brought into the observation of, or contact with, external things.

"Froebel's system of Education," says one, "is a carefully studied outgrowth of nature and her laws. It is a system of natural development drawing out all that lies dormant in the infant mind."

The Kindergarten may be regarded as a beautiful garden, where a faithful gardener will, in the language of Hailman, in his letter addressed to a mother, train the tender plants in the way they should grow; who will provide the circumstances favorable to vigorous development, and keep away weeds and other hurtful things.

The New York *Weekly Tribune* thus beautifully defines the Kindergarten as "a garden in which the little slip of humanity just taking root in life finds congenial soil, climate, and surroundings; finds, also, provision made for the

full development of its nascent activities and all its growing faculties."

It is, indeed, a delightful place, where many little children of about the same age meet and become acquainted with one another, and thus form social relations which tend greatly to instil into the little one's mind the principles of cleanliness, cheerfulness, kindness, sociability, impartiality, politeness, obedience, and love. "Love is our motto in work and in play" — and this is no doubt used because it involves that principle which is the most powerful of all in arousing the sensibilities of the child.

While the Kindergarten system regards the development of the moral and intellectual faculties of the very highest importance, it also makes a wise provision for the development of the physical faculties, by introducing a certain course of exercises or physical drill, some of which are marching, and developing great principles through games and plays.

The child thus placed in the midst of scenes calculated to make him joyous and playful, enters readily into those exercises which are especially adapted to his nature, and give him

muscular development and robustness, which make him feel cheerful and inspire him with a relish, as it were, for more important mental operations.

Dr. Guilmette says, "See that the children are instructed in the proper use of their respiratory organs. Play exercises these organs and develops the chest." "Through play," says Hoffman, "nature develops in the child all the faculties, both of body and mind, in a safe and healthful way."

We know from experience how dearly children love to play, and that within proper limits it is really a necessary exercise.

The Kindergarten should be the connecting link between the nursery and the primary school, and in accordance with Froebel's idea, this connecting link, or intermediate system of training, must not be called a school, but Kindergarten.

The Kindergartner soon discovers that children disclose positive and negative characteristics, some of which we will name, giving each positive its appropriate negative, namely: health and sickness, strength and weakness, beauty and

ugliness, kindness and unkindness, cleanliness and dirtiness, tractability and unmanageableness, generosity and selfishness, conscientiousness and unscrupulousness, politeness and rudeness, love and hatred.

In the midst of such a heterogeneous mass the Kindergartner is to be "as wise as a serpent and as harmless as a dove" in her efforts to preserve and encourage that which is right, and, as far as possible, remedy that which is wrong.

Miss S. E. Blow gives a very pertinent description of the Kindergarten when she says, that it is a world where small virtues are nursed into strength by exercise, where small faults are gradually overcome, because their effects are clearly seen, and where character is harmoniously developed because the same truths realized as law are felt as love.

One of the most contemptible traits in the character of the child — and I may say of the adult — is selfishness, which is a disposition to disregard the rights of others, or, as Prof. Upham says, a perversion of self-love, and the loathsome superstructure which man in the moments of his rebellion and sin has erected upon it.

Selfishness is a trait of character antagonistic to and will not harmonize with the principle which binds the component parts of civil society in one concrete mass; therefore this germ, which might spring up in the growth of the child and bear distasteful fruit, should be immediately eradicated.

The Kindergarten is the very place in which to check the progress of this injurious principle, and it is easily done by placing children of about the same age and mental capacity together, where they will all share alike in their plays and games, and thus learn in a short time to despise a mean and selfish spirit and to admire and practise the principle of generosity, to do which, it soon becomes a fixed and noble habit of the child.

The poet had the characteristic of the man when he wrote,—

> "Man in society is like a flower
> Blown in his native bed; 'tis there alone
> His faculties expanded in full bloom
> Shine out; there only reach their proper use."

"The essential thing in the Kindergarten is the *child*,—his nature, his growth, his development, his education,—while in the school it is

the opposite, the essential thing being the *object*, its nature, the knowledge, intuition, and understanding of its properties and relations, and its designation; the education that results from this is accessory, the accidental — the principal thing is the comprehension of the objects by the thought, the internal representation, the stripping off of the body, the abstraction. The intermediate school thus forms the transition between the real, the sensuous intuition and the abstract conception."

Miss E. C. Whipple says, "The system of Froebel is so beautifully developed from its first principles, that a missing link would mar its completeness."

The child is said to feel the need of knowledge as he does of food when hungry or of water when thirsty, but he is stubborn and must have it in the way his inclinations dictate.

"What seem trifles to us are important exercises, experiments, discoveries, practices, and studies to the child."

Froebel did not interfere with the operation of any of nature's laws in his new scheme, but he did, indeed, in consequence of his thorough

knowledge of the character and habits of the child, evolve from the operations of existing laws and the manifestations of mental phenomena a profoundly scientific yet simple method by which the development of the child's faculties could be accomplished with the most beneficial results.

Mrs. Horace Mann very graphically describes Froebel's purpose when she says, "Froebel humbled himself to learn of the little child how to guide its powers. By throwing himself in imagination into the child's place, and allowing himself to be guided by its wants and needs, he drew from nature the divine method which we see transforming the most degraded children of our effete civilization into angels of light. The genius of one man, not by a flash, or what is called an inspiration, but guided by love of his kind, which fed his thoughts as only love can do, discovered the method which unerringly enlists the co-operation of the child in the great work of his unfolding."

Froebel was a man of great judgment and acute perception, and he understood human nature in all its variety of phases; and he knew

that the child possessed a complex organism, body, mind, and soul, — matter united with mind by a reciprocal action operating in harmony with the laws of growth, and that he had also an individuality and was not isolated but truly, a component part of society, which is but an organized heterogeneous mass, which by analysis, is found to be more or less affected by the character of the ingredients of which it is composed.

While intuition may do much to aid in the child's mental development, we should, nevertheless, endeavor to derive all the information we can from any system of education founded upon the right basis for true development; therefore, we have investigated this system of Kindergarten and found it to afford all that is necessary to fit the child for the grade of elementary instruction called the primary school.

We commenced with the statement that the child's faculties are first to be affected by contact with external things; and it is just here that the natural tendencies are, in this respect, to be gratified, in order that there may be a correlative and harmonizing influence between

the operations of his mind, and the external objects upon which his attention may be fixed.

To whatever department of nature we turn, we see the universal law of harmony developed in her operations, and Froebel, taking this into consideration as the proper principle upon which to base a system of child culture, prepared a New Education whose method of development would operate in harmony with the child's being, and thus arouse it to appropriate self-activity.

No one, probably, understood better than Froebel the principles by which the family and society should exist, and with a heart glowing with love to God and to his fellow-men, he made it the one great purpose of his life to remedy the evils which then existed in the methods of education; and he did this, to the astonishment of all, by commencing with the child — thus "laying the axe at the root of the tree," and striving with all his powers to bring into operation and train his dormant faculties. It has been said that "the Kindergarten is not, in reality, a school, but is a place devised to prepare the child to enter the school at the

most favorable time and under the highest auspices."

Although this New Education is intended for infancy and childhood, it does, indeed, involve principles profound enough to task the mental operation of pupils in the schools.

While Froebel has excluded from his system many branches usually taught in the schools, he has introduced others which he considered more beneficial and less burdensome, among which are the circle practices, in which the principal addresses the children, repeating texts of Scripture or enforcing truth by telling stories and giving appropriate illustrations, after which they have a physical drill, singing, and marching, attended with plays and games.

The Gifts are presented to the child in regular succession, and these are examined, compared, resolved into their component parts and then re-united by the operation of synthesis; and having given them appropriate and wholesome discipline in this branch, the strain upon their mental faculties is relaxed by the diversion consequent in the development of the Occupations.

While the exercises in the department of the Occupations develop the mental faculties to a certain extent, they especially arouse the child's faculties, and develop his æsthetic and artistic capabilities.

Prof. Payne says, "Froebel is the first teacher to whom it has occurred to convert what is usually called the waste steam of childish activity and energy into the means of fruitful action, and to do this without repressing the natural, free spirit of childhood, but by making that free spirit the very instrument of his purpose."

The Kindergarten is beneficial to mothers through the influence of its training upon their children, for it inspires them with a deeper sense of their responsibility and maternal relations, and with a more lively sympathy with those who are laboring for the welfare of their children; and they are encouraged as the children become more cheerful and tractable and render willing obedience to parental restraints, which the children now regard as a duty rather than a task.

"We do not live but in these little ones,
Who in our heart of hearts hold their despotic throne;
They take our life in gay and all unconscious mood,
And only need be glad to prove their gratitude."

It is a fundamental law of our nature that the mental powers must be developed through our physical organs, and that these powers are to exert their influence on material things.

Observe the child as he begins to display his creative genius; see him place bricks in rows, trace drawings in chalk, build sheds with refuse boards which lie upon the field.

I was surprised to see not long since a miniature fort made of snowballs which the boys had built beside the street; it had its entrance, its embrasures, its rampart, which was surmounted with fir-trees that had been used for Christmas decorations.

Froebel studied the characteristic principles of the child until he understood his creative instinct, and, taking this fact as his basis, he argued that the child made in the image of God, is a creative being, and that there should be a system of education which would specially tend to the development of such faculties.

With the gradual development of the child's intellectual faculties as he increases in familiarity with external things, we observe the symmetrical development of his physical powers.

Activities are developed the most rapidly in childhood, when the sight of external things especially arouses his faculties, and he begins to have many new ideas.

As he surveys the various objects about him, he is filled with wonder and delight; and the very objects which he handles, and with which he plays, become sources of knowledge; and having examined and reflected upon their qualities, he is led to make a still deeper investigation by trying to get some knowledge as to the sources of certain results which he has discovered.

The splendor of the golden sunset, the variegated rainbow which appears so beautiful after the vernal shower, the foliage of the dense forest, the gurgling rivulet, and the thickly-falling snow-flakes, all conspire to fill his thoughtful mind with feelings in harmony with nature herself.

Francis Bacon says, "It is not in the books of the ancients that we are to study nature; it is nature herself who alone can redeem errors and enrich us with new knowledge."

"Creation," says George Moore, M. D., "is the normal school of all intelligence, and the history of the acts of the Divine Being furnishes the whole course of study, and every lesson is only to teach us confidence in him."

The child observes external objects with great interest, "manifests feelings of pleasure or pain in connection with such observations, and desires to deal in his own way with such objects, and to take part in their actions."

Dr. John Brown says, "The great thing with knowledge is, that it be not external merely to their inner and real life, for it is real knowledge which the child himself gets, that is to help him in after years and remain by him."

Therefore, the pupil who depends upon the information of the teacher, or gets his lessons merely to pass in his class without reproof, will grow up with only a superficial education, and never be able to accomplish so much as the one

who, by patience and perseverance, acquires knowledge by his own efforts.

"The human faculties," says Prof. Batcheller, "may be strengthened by exercise. By obedience to the law of our nature, our bodies receive the most perfect development; our minds take in a larger range of thought, and our spiritual nature beats in unison with the beats of the Infinite Mind; and our whole being is gradually and consciously carried forward toward that

> 'One far off, divine event,
> Toward which the whole creation moves.'"

Kindergarten is a system which should be learned, as well as taught, and may a light spring forth from it which shall "reveal new horizons, hitherto unknown."

The foundation may here be laid upon which, in after years, an imposing superstructure may be reared, and germs so small as to be almost imperceptible may here be dropped into the well-tilled soil, which shall bring forth good fruit, "some a hundred-fold, some sixty-fold, some thirty-fold."

"Sow thy seed, and reap in gladness,
Man himself is but a seed;
Hope and hardship, joy and gladness,
How the plants to ripeness lead."

We are here reminded that a true Kindergarten should have connected with its internal operations a genuine garden, filled with trees, plants, and flowers, and into it the children should be taken, and there be trained, so far as possible, in the art of horticulture.

As the laws of rhythm do not conflict with the laws of mind, one of the most beneficial exercises in connection with the Kindergarten is that of music, and it is important that the Kindergarten be furnished with a well-toned piano, for melody and harmony inspire the finer sensibilities, and make a lasting impression.

As the child's mind is gradually developed in proportion to the means employed, how important it is that we commence training him in every possible way, with earnestness and untiring zeal.

He must be instructed in the proper use of every bodily and intellectual faculty, and when we consider what the Kindergarten is able to do

for the child, how important this New Education becomes to all who are interested in the progress of civilization and religion.

Bertha Von Marenholtz-Bülow says, "Froebel's mind selected and arranged the matter, the forms, colors, and tones, in the elementary simplicity in which they can penetrate the child's soul, without disturbing the stillness of its budding life, without awakening it violently or artificially out of its slumbers, and without stifling the glimmering, spiritual spark in the ashes of materialism. He found the rule under whose guidance the motherly instinct can proceed safely and freely in order to find the right."

Miss S. E. Blow says, "The perceptive faculties of the child are stronger at this period than at any other time, and while understanding and reason sleep, the sensitive mind is receiving sharp impressions of external things, which, held fast in the memory, transformed by the imagination, and finally classified and organized through reflection, result in the determination of thought, and in the formation of character."

Play was regarded by Froebel as the purest intellectual production of the child, and the child who played properly as one who would become a man of self-sacrificing spirit, and try to promote the welfare of others.

Payne represents Froebel as seated upon a lawn, with a number of children around him, playing in the open air, with no restraint. He seems to hear Froebel break out in the following soliloquy, "What exuberant life! What immeasurable enjoyment! What unbounded activity! What an evolution of physical forces! What a harmony between the inner and the outer life! What happiness, health, and strength!"

Pestalozzi succeeded Comenius and Rousseau, as the third of the trio of educational reformers of the seventeenth, eighteenth, and nineteenth centuries, and was known as the father of popular education; and, realizing the great importance of the mother's influence over the child, was led to exclaim, "I will make education the basis of the common moral character of the people, and I will put the education of the people in the hands of the mothers."

Froebel, once a student under Pestalozzi, now becomes the fourth great reformer, and takes a more comprehensive view of the nature of education as applied to child-culture.

For while recognizing with Rousseau the importance of "individual growth and moral excellence," and with Pestalozzi the value of "harmony between individuals and society, and communion with God," Froebel believed in the harmonious development of the child's faculties, and that this development was not to be accomplished by growth in mental and moral attainments alone, but also by physical exercises in which the work of the hands would develop thought, and result in things produced by the child as an imitator or created by him as an inventor — this leads us to say that, in the sentiment of another, the child at once becomes a young discoverer, inventor, and manufacturer through the Kindergarten system of child-culture.

Froebel was thoroughly imbued with Pestalozzi's idea of committing, for a certain period, the "education of the people" to mothers; and we heartily coincide with both Pestalozzi and

Froebel in believing that one of the greatest responsibilities resting upon parents, is that which requires them to do all in their power for the temporal and spiritual welfare of their children; and while we would appreciate all that the father can do for the child, we can but agree with those great educational reformers in the belief, that the responsibility of training the child so that his activities shall be directed aright and result in the greatest good, is peculiarly laid upon the mother.

Froebel's idea of education was, that it involved growth, and he no doubt realized that neither the intellectual nor the physical faculties suddenly arrive at their full development, but that they gradually unfold, like the bud in spring-time, and that there is a mutual relation and inter-dependence between the operations of the body and the mind, so that they co-operate systematically and harmoniously in the development of the child's organism.

Agreeably with previous methods of education, children were transferred from the nursery to the school at quite an early age, too early in many cases, and in view of this fact, Froebel's

attention was aroused to the consideration of some new method as intermediate; for he was aware that the school system tended to burden the memory of the child, and thus retard the operations of true development, and that this result was produced by requiring the pupil to commit to memory many subjects so abstruse and logical, that they become a source of hindrance in the progress of the child's development.

The more he reflected upon this condition of things, the more earnest he became in the desire to establish a system of discipline more appropriate to the child's capacity, and to which he would the more naturally, and therefore the more easily, incline, and which would not mar the harmony of his nature by pressing upon his attention and memory the burden of a daily routine of studies too hard to be successfully and profitably comprehended at this stage of the child's development.

With regard to the moral influence of the Kindergarten, we know that it leads the child to love truth, to manifest a right disposition towards others, and to form such habits of life

as will be consistent with his relations to society and to God.

We do reiterate our opinion that Kindergarten discipline does indeed, if rightly conducted, make indelible impressions upon the minds of children, directing their thoughts to God and spiritual things, and serving as a powerful impulse to noble self-activities.

Froebel realized that the child was necessarily left in the care of the mother, and that she had the better opportunity for discovering his peculiar inclinations or characteristics, and the incentives requisite to the right development of his faculties, and that the relation between mother and child was more favorable for moral and religious development than that usually enjoyed in the schools.

After much time spent in preparation for his work, Froebel decided upon a method of child-culture, and he lost no time in engaging in the important and delightful task of establishing a system which he thought would be appropriate to the comprehension of children from three to about eight years of age, and serve as the intermediate system and link between the nursery

and the school, and also be regarded as worthy of public recognition.

This system which Froebel established upon a basis as firm as that which underlies the operations of nature, has descended to us as a priceless legacy, as the crowning method for child-culture, and as a monument to perpetuate the memory of its worthy founder — a monument as imperishable as the sphere, cylinder, and cube which he loved so well, and which so befittingly mark the hallowed spot where his remains are deposited.

> And where, beneath that emblem-stone,
> His body will decay —
> But God has called his spirit home,
> To realms of endless day.

In training the child, we should look beyond the sphere of his present limited influence, and realize the importance of the position which he is, perhaps, in after years to occupy.

The idea of another is so appropriate in this connection, as well as applicable to Kindergarten, that we quote it. "The plan of teaching is based on the assumption that seeing is the first step on the road to knowledge; that

how much the child learns in his early years is of little importance,—*how* he learns, everything.

"That the teacher's work is not to teach the facts but to lead the mind of each pupil to work out for itself the simple physical problems witnessed or described, and to cultivate the habit of perseverance in investigation."

We are living in a peculiar time,—a time when the realizations of the wise and good so frequently fail to meet their anticipations,—a time when the combined influences of all that is detrimental to the family and society, oppose the progress of truth and righteousness, and this condition as a prospective evil we should prepare the rising generation to meet, by our methods of training them to be able to overcome every obstacle that may lie in their path, as they shall struggle against error in every form.

We are inclined to think that the prosperity of our beloved country and the influence which she is to exercise among the nations of the earth during the coming century, will depend very much upon the moral influence which the rising

generation is to exert in the family, the church, and the world.

We now come to the important and practical question, How shall we train the child so as to prepare him to enter the primary school under the most favorable auspices?

According to Froebel's own words, this New Education — Kindergarten — must lead the child to unification of life in all directions; must lead him to full unification in and with himself; must lead him to unification with his kind, with his neighbor, with society; must lead him to the greatest possible unification with nature and her laws; must lead him to an indissoluble unification with the principle of all being, the Alpha and Omega, of all life, with God.

With such life-giving principles as underlie the system of Kindergarten, its method of child-culture becomes the most significant and beneficial, for it involves those advantages of which both the family and the school are in a greater or less degree deprived, but with which all the little ones who attend the Kindergarten are favored, and who unconsciously, as it were, open

their little hearts to the genial influence of the Kindergartner, so that she will be able, if rightly qualified for her position, to mould the plastic clay which shall be placed within her reach, into beautiful forms of knowledge prepared to adorn some department of the temple of God in Heaven.

The Kindergartner should be fitted by education and natural disposition for the important position which she is to occupy, and strive faithfully and diligently to train aright the children which may from time to time be entrusted to her, realizing that childhood is the formative period, when the child is most susceptible to good or bad impressions and influences; and she should be willing to make all possible sacrifices that the pathway of the child may be brighter, its life more pleasant, and its happiness less alloyed in consequence of her faithful efforts in its behalf, while she is to be stimulated in the discharge of her duties by the hope of the reward of those who by patience and perseverance in well-doing, seek for honor and immortality.

The efficient Kindergartner should understand the nature of the progressive development of

the child-mind, the best methods for promoting this development, and the appropriate way to employ the facilities for such development.

Shakespeare says, "I can easier teach twenty what were good to be done than to be one of the twenty to follow my own teaching."

The success of the Kindergartner will greatly depend upon her knowledge of the laws of mental operations, whereby she may be enabled to exercise judicious discrimination in restraining precocity on the one hand, and in giving impulse and activity to stupidity on the other.

What the Kindergartner says to the child affects his mind through an inward process of sensation; what she does in his presence, in the use of external things, makes an impression upon his mind through the proper channels of communication between the mind and the outer world; and these two exercises, accompanied by music on a well-toned piano, which is almost indispensable in the Kindergarten, affects the child with peculiar power; and since the system of Kindergarten is founded upon a basis as firm as that which sustains the operations of nature and renders the solutions in mathematics possi-

ble, the child should be so trained that he will advance from one degree of attainment to another in regular logical succession.

Carlyle says, "A loving heart is the beginning of all knowledge. This it is that opens the whole mind, and quickens every faculty of the intellect to do its quick work."

Imagination is also appropriate to the nature of the child, and it will be excited by what the memory suggests; and while the Kindergartner is imparting truths to the child, this mental power will operate in connection with the memory.

But the memory of the child must not be burdened by too many facts at once, for much will be forgotten; and as he is unable to grasp subjects adapted to children more advanced in years, the words of the Kindergartner should be simple, childlike, and delivered in a clear, concise, and expressive manner, so as to tax the memory as little as possible. This is one of Froebel's important and fundamental principles in child-culture.

A smile, a genial recognition of the little one, sympathy, and, above all, true love toward the

child, are necessary to success in the Kindergarten — these are the keys which unlock the doors to the child's affections and confidence, and having gained these, the Kindergartner can lead the child in the right direction.

The child-garden must be well prepared and then planted with the choicest germs ; and when they begin to spring up and open their petals to the genial influences which should surround them, the Kindergartner must be faithful and see that no weeds be permitted to take root within the well-cultivated soil.

The Kindergartner must show no partiality, but, agreeably with Kindergarten principles, respect the rights of all; and when necessary, the spirit of sympathy and compassion must be shown toward the poor, ignorant, half-clad, starving little ones, for —

> "The huge, rough stone from out the mine,
> Unsightly and unfair,
> Has veins of purest metal hid
> Beneath the surface there."

CHAPTER XXIV.

ADVICE TO KINDERGARTNERS.

AS a brief summation of advice to the Kindergartner, the following may not be unimportant:

1. Everything presented for the child's consideration must be appropriate, and the remarks of the Kindergartner in presenting it should be well-adapted to awaken a lively interest in the child-mind.

2. Direct the attention of the child to the various objects of nature, and to the truly beautiful in art, and aid him in obtaining elements of knowledge through impressions to be made upon the organs of the senses by external things.

3. Help the child to get right ideas of God, who manifests His wisdom and power in the works of nature, and controls the operations of mind as well as of matter by universal law.

4. Explain to the child, in a familiar way, his relation to his parents, his brothers and sisters, his little companions, and to God; and endeavor to make him understand that he is not an isolated being, but that his good or bad conduct is to affect all with whom he may associate.

5. Make the circle practices in the Kindergarten not only interesting but instructive and impressive, and also conducive to physical development, thus stimulating the child by such pastimes to engage in the succeeding mental exercises with a good relish.

6. Then place the Gifts before the child, each in its logical or consecutive order, and lead him gradually from the simple to the complex, and from the concrete to the abstract by analysis, and from the abstract back to the concrete by synthesis, thus developing his mental faculties in a natural and beneficial way, as he passes from gift to gift.

7. Relax the slight strain upon his mental powers by taking him from the investigation of mathematical and geometric forms into the diversified and flowery field of the Occupations; where, in addition to mental development through

his creative genius so well trained in the examination of the Gifts, the hand and the eye will be trained to a definite purpose, and the æsthetic and artistic capabilities developed in a wonderful manner.

8. Let the Kindergartner, as she stands from day to day in the midst of her little ones, be encouraged by their progress in the right direction, and especially by the realization, in her own experience with the children, of the sentiment of a distinguished American poet lately deceased, who says:

"The heart hath its own memory, like the mind,
And in it are enshrined
The precious keepsakes into which are wrought
The giver's loving thought."

CHAPTER XXV.

NOBLE ASPIRATIONS.

THE mind is the fountain of knowledge; and as it is a well-known fact in physical science that a column of water will rise no higher than the fountain from which the supply is to be furnished, so the result of our efforts in the acquisition of knowledge will be proportionate to the mental power or source from which the impulses to self-activity are to spring — proportionate to the high standard upon which our eyes are to be continually fixed — a standard which should attract like the sun, whose brilliancy cheers the mountain eagle as she soars heavenward until able to find a place for her nest in some crag of the mountain's topmost cliff; a standard which should be as a beacon light upon some rock-bound coast to guide the tempest-tossed mariner to a haven of

security and rest; a standard whose influence shall be proportionate to the value of the prize for which we, as actors in the grand arena of life, are to struggle, if we would gain the victory, with a valor as unyielding as that which characterized the contestants of ancient Rome.

Noble Aspirations should be as the impelling force to aid us in our physical, intellectual, and moral development, and as the hidden power to give energy to self-activity, and thus enable us to surmount every obstacle that may lie in our path and hinder our progress.

Blessed with the impulses of such aspirations, our heroism will be known by the number of our victories, and the glory of our achievements will be the more exalted and enduring, as we shall be able to subject the physical and intellectual elements of our nature to the influence of the moral element, whose power as an equilibrium in the human organism the Creator has so wisely appointed and put in operation. As trained veterans, inspired with the spirit of patriotism, press forward, shoulder to shoulder, until they are able to plant the flag they so dearly love upon the enemies' battlements, so

we should be prepared to meet every difficulty and danger, and come off conquerors while struggling in sight of the standard leading us in our onward march to victory.

While many fall into a state of indifference or despondency because they have no impelling mental power, others, more ambitious, press up the rugged heights of knowledge until they are able to plant their weary feet upon its towering summit, from which they can behold the exquisitely beautiful landscape in the distance, prepared as the rich reward for those who, through toil and self-sacrifice, shall be accounted worthy of such a delightful inheritance.

Noble aspirations will prepare us to exert a beneficial influence while we live, and society in its progress in civilization will be the better for our influence, becoming more refined as its individual members conduct aright in their relations to the body of which the individual is but a component part.

Let the Kindergartner be encouraged, then, by all that the good in every age have achieved, and equally admonished by lives spent in slothfulness and immorality.

May she sympathize with those who are struggling amid the trials of life to reach a worthy position in moral and intellectual culture.

Her influence is to live when she shall have passed beyond the veil which separates time from eternity.

In her character-building, may she lay the foundation deep and strong; may the superstructure rise in magnificent and symmetrical proportions, and become, like Froebel's, an enduring monument to the memory of her diligence and perseverance in the path of virtue and knowledge.

The work to which the true Kindergartner is called is worthy of her highest ambition and loftiest aspirations; may she, then, with a heart overflowing with love toward the child, be prepared agreeably with the sentiments of Froebel himself, "to take the oversight of children before they are ready for school-life; to exert an influence over their whole being in correspondence with its nature; to strengthen their bodily powers; to exercise the senses; to employ the awakening mind; to make them

thoroughly acquainted with the world of nature and of man; to guide their hearts and souls in a right direction, and to lead them to God, the source of all life, and to union with Him."

CHAPTER XXVI.

FACTS IN RELATION TO FROEBEL.

FRIEDRICH WILHELM AUGUST FROEBEL was born in the Thuringian forest in Oberweissbach, in the principality of Schwarzburg-Rudolstadt, Central Germany, April 21, 1782.

At ten years of age he entered the school of his uncle Hoffman at Stadt-Ilm, and here he enjoyed the advantages of such means as were calculated to fit him for the ordinary employments and duties of life, some of which means were instruction in reading, writing, arithmetic, and religious culture.

Upon leaving his uncle's school, he studied about two years at the university of Jena, and then accepted a position as teacher in a model-school at Frankfort-on-the-Main.

He soon left the model-school and became a

private tutor, and in entering upon his duties as tutor, he remarked, "I wish to cultivate men who stand rooted in nature, with their feet in God's earth; whose heads reach towards and look into the heavens; whose hearts unite the richly-formed life of earth and nature and the purity and peace of heaven, — God's earth and God's heaven."

He soon resigned his tutorship, and went to Yverdun, where he spent about three years under the training of Pestalozzi, who was then known as the father of *popular* education.

At the expiration of his course under Pestalozzi he returned to Frankfort; and remaining there but a short time, he then went to Göttingen.

While staying in Göttingen, he devoted himself with earnestness and perseverance to the prosecution of his studies; and for recreation, he was in the habit of walking a great deal, in order that he might be greeted by the light and friendly rays of the sinking sun, sometimes walking till almost midnight in the suburbs of Göttingen, for the purpose of thereby strengthening his mental and physical faculties.

Upon leaving Göttingen, he went to Berlin to attend a course of lectures.

At the breaking out of the war in 1813, he entered the infantry division of the corps of Lutzow, at Leipsic; and it was his spirit of patriotism that inspired him to serve as a soldier in the army which was fighting in defence of the rights of a people whose children he had been so faithfully teaching.

Froebel's first Kindergarten was established in 1839 at Blankenburg, and from this time till his death he was engaged in establishing Kindergartens.

In 1848 he called a meeting of teachers, and laid before it a plan for educating children in a school at Rudolstadt; and he prevailed upon them, and the unanimous decision of the assembly was in his favor, and the world of teachers became mindful of his efforts in this direction.

After this recognition of his efforts, he went to Dresden to establish a Kindergarten, and the next year, 1849, we find him in Liebenstein, — and his system is said to have taken deep root in Hamburg.

In 1850 he removed to the hunting castle at

Marienthal, near Liebenstein, Hamburg, which the duke of Meiningen had granted to him for educational purposes.

Two years later, 1852, the German Teachers' General Assembly met in Gotha, to which Froebel was invited, and upon entering the Assembly they all rose as one man, and Froebel had the joy of a universal recognition.

Froebel died at Marienthal, on the 21st day of June, 1852, at the age of seventy years and two months.

Froebel seems to have struggled against many difficulties in his efforts to establish his system of Kindergarten, but his labors were at last crowned with success; and we have no doubt that the Kindergarten superstructure rests upon a foundation so firm that it will stand unmoved through all time, and thus perpetuate the memory of its most noble founder, while it is at the same time to accomplish its purpose and fulfil its mission to the world.

Froebel's Law of Contrasts and their Connections is the fundamental principle of the secret power of his system.

He argued that Kindergarten did just what

neither the home nor the primary school can do for the child; and we would say in this connection that we think the Austrian government compels parents to send all their children under six years of age to the Kindergarten. The idea expressed by Froebel was, that the more deeply we bind ourselves to nature, so much the more adorned she gives everything back, and that the Kindergarten should be capable of character-forms and character-building, by the sincere study of nature.

His system is this living germ which requires "the fresh ploughed, unworn soil, and all the enlivening influences of the American nationality, in its pristine vigor," to be exercised in causing it to grow and become as a shady tree beneath whose branches the weary may rest and be protected from the scorching rays of the sun.

Henry Barnard, LL.D., Commissioner of Education for the State of Connecticut, in a letter to the President of the American Froebel Union, says, "that the suggestion (in his special report to the Legislature) 'that the first or lowest school in a graded system for cities should cover the play-period of a child's life, and that

the great formative period of the human being's life, in all that concerns habits of observation and early development, should be subjected to the training of the Kindergarten' must be received now under at least the conditions of the recommendation."

Mr. and Mrs. Kraus say, "Froebel's system consists in so arranging the gifts and occupations as to encourage and enable the child to transfer and re-combine the material, and thus strengthen by exercise his bodily and mental faculties. Individuality is thus developed. He gives explanations how to conduct their games. To know them all is quite a study; to apply them well, an art; to understand their full significance, a science.

"No one can master all these details without deep study, much observation, and thoughtful practice.

"And when mastered, the Kindergartner deserves a rank and remuneration not now accorded to her."

CHAPTER XXVII.

KINDERGARTEN.

BY HARVEY CARPENTER.

A SYSTEM of instruction fraught
With benefits untold,
Is Kindergarten, dearer far
Than mines of precious gold.

Though founded on Germania's soil,
By one of humble name,
His deeds — to-day so widely known —
Give him undying fame.

His method of child-culture rests
On laws the most profound;
A basis firm as there can be
In art or science found.

While nature's works exist and move
By universal law,
The Kindergarten has results
Like nature's — with no flaw.

The farmer o'er his fertile fields
  Strews well selected seed;
While Froebel plants the mental soil
  With germs of truth indeed.

The former springs to life and bloom
  Beneath the sun and shower;
The latter give increasing strength
  To every mental power.

His training leads the children well
  In ways of pleasantness,
And turns their little feet to paths
  Of peace and righteousness.

Such culture makes their minds arouse,
  Their powers to well expand,
And thus with ease and strength to grasp
  At future things more grand.

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